E. 4. 15 2

THE

Signal Diagnoſtick

WHEREBY

We are to judge of our own Affections;
And as well of our Preſent, as Future State.

OR THE

LOVE of CHRIST

PLANTED

Upon the very ſame TURF, on which It once had been Supplanted by the Extreme Love of Sin.

BEING

The ſubſtance of ſeveral Sermons, deliver'd at ſeveral Times and Places, and now at laſt met together to make up the Treatiſe which enſues.

By *Tho. Pierce*, D. D.

LONDON,

Printed by *J. M.* for *R. Royſton*, Bookſeller to the Kings moſt Excellent Majeſty, 1679.

114:90

A PREMONITION TO THE READER.

HAVING *been many times importun'd, ſince the Fire of* London, *both to permit a* new Impreſſion *of my* Sinner Impleaded, *and to gratifie my* Stationer *with ſome* Inlargment, *I could not think of a fitter Subject, in relation to the* Method *I firſt propoſed to my ſelf, than that of which I am writing this brief Account.*

My method *was avowedly That of the* Husbandman *in the Parable; who does not only think fit to* cleanſe *the* * fallow ground *of the* Heart, *before he* ſowes *it, but* ſowes *it throughly when it is* clean *too. And ſo accordingly having indeavour'd, in my* firſt *Practical Eſſay, (and in hope of God's Bleſſing on it) to* weed *out of mine own, and out of other mens Natures,* the Love of Sin; *I was to labour in my* ſecond, *(and by the ſame Bleſſing of God, on which alone we depend for any Proportionable ſucceſs,) to* Stock *the very ſame* ground *with the* Love *of* Chriſt. *It being certainly*

* Jer. 4. 3.

‖ Jer. 10. 12. *not enough, (however abſolutely needful,)* ‖ not to ſow among Thorns, *or meerly* to break up the fallow ground; *but (as the ſame Prophet words it,) we muſt* ſowe in Righteouſneſs, *to* reap in Mercy. *And, to be* Poſitively glorified, *we muſt not think it of force ſufficient, that we be* negatively good. *'Tis vain and fruitleſs that we endeavour, to* eradicate *out of our* hearts *the* love *of our* Sins *and* Senſualities, *unleſs it be that our* Love of Chriſt *may therein take both the* deeper *and* faſter Root. *And becauſe the* Love of Chriſt *does ſeem as rarely* underſtood, *as 'tis often* talk't of, *we muſt be taught* wherein *it* lyes, *and the ſeveral* ways *of its* Attainment. *To the* Knowledge *of the* Firſt, *and to the* Practice *of the* Second, *I have directed both the Firſt and Second Part of my* Inlargment.

As they are now put together, I know not at preſent what more to add, beſides my humble and hearty Prayers unto the Lord of the Vineyard *in which we labour,* Matt. 9. 37. Luke 10. 2. 1 Cor. 3. 9. *(and whoſe* Harveſt *we are in one ſenſe, as well as his* Husbandry *in the ſecond, and his* Labourers *in a* third,) *that whileſt we are* Plowing *what we have* fallow, *and are* Planting *what we have* Plow'd, *and are* Watering *what we have* Planted, *He who is ſaid* Jer. 10. 12. 1 Cor. 3. 6, & 7. *to* rain Righteouſneſs *will bleſs our Labours with* Increaſe.

A

A TABLE

Of Particulars in the SIGNAL DIAGNOSTICK.

A

ANtinomianism *an Epidemical disease*, 1 Introd. Sect. 1. *its Antidote*, Sect. 2. *its danger*, pag. 68, 69.

Æmulation, *its use*, p. 113, 114, 110, 120.

Affections, *things indifferent in themselves*, p. 112, 113.

Assurance, *how to be founded*, p. 75, 76, 77, 129, 137.

B

Beauty, *even that of the Body does wholly depend upon the Soul*, p. 109, 110. *how to behold That above*, p. 111, 112.

C

Caution, *to be used about the object, and measure of our Love*, p. 58.

Charity, *see* Love.

Christ, *how natural to love him*, p. 7, 8, 9, 88, 89. *wherein his love consists most*, p. 15, 16, &c. *and ours to him*, p. 41, 42. *how to make his yoak smooth*, p. 62, 63. *as a Bridegroom most apt to melt*, p. 85, 89, 90, 126.

Christians, *capable of Friendship with Christ*, p. 24, 43, 44. *their character*, 41, 42, 63, 64, 72, 73. *their lot*, 95, 96. *their characteristick*, 133, &c. 142, 143, &c. 154, &c.

Christianity, *little of it even in Christendom*, 156, 157, &c.

Commandments, *the art of making them pleasant*, 11, 12. *the keeping of them is the strongest Argument of our Love*, 13, 14. *Christ's command to keep them, the strongest Proof of his Love*, 15, 16, &c. *to keep them is a reward*, 18, 19, 20, &c. *the best expression of our love*, 37, 38, &c. *the Art of keeping them entire*, 80, 81.

Conversation, *of what importance*, 61, 122, 123, &c. 127.

Curse, *due to them, who love not Christ*, 99, 100.

Custom, *how an artificial nature*, 10, 11, 61, 62, 122, 123, &c.

D

Danger, *how made to save us*, 101.

David, *how he valued the Commandments*

THE TABLE.

ments, 20, 21, &c. 80, 81.
Decrees, *the influence on practice which our opinions of them have*, 102, 103.
Devils, *how we may profit by their example*, 3, 4.
Disobedience, *the greatest expression of our hatred*, 41.
Duty, *how 'tis our happiness to do it*, 31, 32.
how to make it delightful to us, 61, 62, &c.
wherein the whole of it does stand, 79.
not impossible to be done, 112, 113.
its ease and pleasure. 124, 125.

E

Election, *how to know it, and make it sure*, 74, 75, &c.
Enemies, *how they are a sort of Friends*, 142, 143.
Epicurus, *and* Eudoxus, *how Proselytes to vertue*, 61.
Excommunication, *threefold among the Jews*, 99, 100.
Experience *of Vertue apt to make her most converts*, 19, 20, &c. 61, 62, 63, 123, 124.

F

Faith, *how easily mistaken*, 68, 69, &c. 74, 75.
in what sense 'tis all in all, 79, 80.
little of it in the world, 164.
Fear, *how made wholsom*, 83.
and saving to us, 101.
Flatterers, *Christ's distinction 'twixt them and his friends*, 37, 38.
how many Christ has, and how few true friends, 65, 66.
Friendship, *instances of its force*, 138, 139.
of its counterfeits, 140.
its ground Religion, 145.

G

God, *in Christ, more endearing, than God as God*. 89, 90.
Godliness, *a material part of it is moral honesty*, 155, &c.
Goodness, *how it commands Affection*, 50, 51, 72, 73.
Gospel, *the Christian school*, 149.
Grace, *sufficient in them in whom it is not effectual*, 45, 46, 104, 105, 112, 113
Gratitude, *how we should work our selves to it*, 83.

H

Happiness, *Desired by men of all Sects*, 29, 30.
wherein it properly does consist, 31.
how 'tis our duty to be happy, 32.
Heathens, *a shame to many Christians*, 158, 165.
Heart, *its deceitfulness*, 65, 66, 67, 68, &c.
Humility, *the greatest honour*, 34, 35.

I

Jewes, *how they shame Christians by mutual Love*. 158, 165.
Industry *and* Indeavour *how conducible to Salvation*, 104, 105, 106, 107.
Infallibility, *how mistaken*, 75, 76, &c.
Ingratitude, *ugly enough to fright us from it self*, 8, 9, 47, 48.
Invisible, *how to be convers'd with*, 110, 111, 124, 125
Justice, *how it yields the greatest pleasure*, 34, 35.

K

Knowledge, *how it differs from Love, and*

THE TABLE.

and how many ways, p. 49.

L

Liberty, *wherein it really consists*, 23, 24.

Love, *ever jealous of its repute*, 2, &c.
why it ought to be disinteressed, 5,6,7.
how the fulfilling of the Law, 33, 149, 150, &c.
wherein it really consists, 38,39,&c.
we have both means, and motives to it, 46,47.
ever attended with obedience, 49, 50, &c.
A fire, 54.
and is according to the fewel on which it feeds, 55,56, &c.
its proper Touchstone, 65,66,&c. 71,72,&c.
more worthy, than Faith and hope, 85,86.
its other Prerogatives, 87,88.
in what degree it is due to Christ, 93, 94.
the several means of attaining that pitch of Love to Christ Jesus which is required, 108,109,&c.
examples of it in Paul *and* Magdalene 113,114,115.
in God himself, 116, 117.
what begins in the flesh may be perfected in the spirit, 125.
unites and inebriates, 127,128,129.
of man to man, 131,132,&c. 141, &c.

M

Magdalen, *her love to Christ*, 114, 115, &c.

Man, *as man does love vertue*, 8,9.

Martyrdom, *how it may stand with prosperity*, 97.

Mercy, *how it yields the most profit to shew it unto others*, 34,35.

Method, *of great Moment in Christian practice*, 107,108,109.

N

Nature, *its good inclinations even in its state of depravation*, 8.
how far it is able to work with grace, 104,105,106,107.

O

Obedience, *pleasant, and a reward unto it self*, 18,19,20,&c.
'twas every thing to David, *by which he could be made happy*, 21,22,&c.
the great condition, on which the promises are made, 25, &c.
the one infallible proof of Love, 38, 39, &c. 73, 74.
the art of getting it, 80, 81.
it must be Impartial and Universal, 82, 94, 95.

Orthodoxy, *nothing worth without obedience*, 73,74,95.

P

Perseverance, *its necessity*, 76, 77.

Persecution, *how to sweeten it*, 82,83.
how it reigns amongst Christians, 156,157.

Pleasures, *the greatest are the most innocent*, 19,20,62,63,64.

Poverty, *a Preference due to it*, 163, 164, 165.

Prayer, *how to make it most infallibly effectual*, 25, 26, &c. 124.

Preaching, *to whom of no use*, 102,103.
to whom useful, 104,105.

Promises, *the greatest that Christ could make*, 26,27.

The

not absolute, but conditional, 28, 29, 77.
Prosperity, *how reconcilable with sufferings.* 97, 98.
R
Rebellion, *the greatest Tyrant.* 23.
Redemption, *universal.* 141, 142.
S
Salvation, *its Requisites.* 1 Introd. Sect. 2. & p. 10, 75, 76.
Security, *the disease of most Christians.* 1 Introd. Sect. 1. *its danger.* 69, 70, 102, 103.
Self-love, *its mischievous effects.* 57. *how commonly more, than our Love to God.* 125, 126.
Self-denial, *how to be learnt.* 60, 61, &c. *how it supplies the place of Martyrdom.* 97, 98.
Shame, *how subservient to Love.* p. 3, 4, &c. 9, 47, 48, 60, 115, 118, 119, 120, 126.
Sin, *what pains we take to make it seem lovely.* 56, 57.
Sincerity, *the great Requisite of Love,* 146.
V
Virtue, *of greatest Sensuality.* 19, 61, 62, &c.
W
Will, *how God works on it, not as on agents meerly Natural,* 43, 44, &c. *How it works with God.* 104, 105, 106, 107, 124.
World, *how to wean our selves from it.* 59, 60, 61, 108, 109, &c.

Imprimatur,

Tho. Tomkyns R.Rmo. in Christo Patri ac Domino Dno. *Gilberto* divinâ Providentiâ Archi-Episc. Cantuar. à sac. dom.

Ex Ædib. Lambethanis, *Martii* 13. 1669.

THE
INTRODUCTION
TO
The First Part.

Sect. 1. AS nothing is *easier* to a Christian, than the gross *knowledge* of his Duty, so there is nothing more *difficult*, than a just *Decorum* in the *Performance*. . And this is certainly the reason, that though the *Kingdom* of *Grace* hath been * *found* by *many* who never *sought* it, yet the *Kingdom* of *Glory* hath been ‖ *sought* by *more* who never *found* it. It being the custom of most Professors in their Spiritual *Travels*, only to gaze with greedy eyes on their *Journeys end*, without Employing their *Indeavours* to *hit* the *way*. Like some of Those under the *Pole* in an *half years night*, who have, in storie, been so *blinded* at the return of the *Sun*, as not to see their way towards him; we behold the glorious *Promises* of our exalted *Sun of Righteousness* with *both* our *eyes*, but are so *dazl'd* with their *Brightness*, as (in comparison of *Them*) to have scarce a *glimmering*

* οἱ μὲν ζητοῦντες οὐχ εὑίσκουσιν· οἱ δ' εὑισκόμενοι οὐ ζητοῦντες. Philo περὶ φυγάδων. p. 365. Rom. 10. 20.
‖ Luke 13. 24.

of his *Precepts*. We look on the *other* ſide our *Work*, we are ſo *Partially* & *Supinely* taken up with our *Wages*; and do ſo faſten our Sanguin memories upon *Chriſts* love to *us*, that we forget the great Requiſites of *ours* to *Him*. Whilſt God is
Deut. 11. 29. ſpeaking from mount *Gerizim*, we liſten to him with *willing Ears*; But are as *deaf* as any *Adders*,
Ex. 19. 18,20. when he calls to us from mount *Sinai*. Our Sa-
Heb. 12. 19,20. viour is *welcom* to us ſtill, in his *Prieſtly* office, which is to *Bleſs* us; but in his *Kingly*, which is to *Rule* us, he finds a *different* entertainment. Every man hath his βούλησις, or naked *Appetite* of the *End*; but cares not greatly for the βούλευσις, or *Conſultation* about the *Means*. We would *arrive* at our *Haven*, but not encounter with the *Tempeſt*; preſerve our *Veſſel*, but not *caſt away* our *Fraught*; paſs over into *Canaan*, but not through the *Wilderneſs*, or the *Red-ſea*. *Dye* the *Death* of the *Righteous* we would *all* by *all means*; but without either the *care*, or the *pains* to *live* like him. And would gladly lie with *Lazarus* in *Abraham's boſom*, but are contented that the *Dogs* ſhould have the *licking* of his *ſores*. We love to put a *miſconſtruction* on ſeveral Articles of our *Creed*; and take the *Captain of our Salvation* to have finally ſo *ſubdued* our *Ghoſtly enemy*, as to have left for his *Souldiers* no *harder Task*, than the eaſy *Injoyment* of the *ſpoyl*. As if
* Heb. 13. 13. the * Apoſtle had exhorted us to follow Chriſt

without

without the Camp, not to *Fight*, but *Triumph*; not to *strive* for the *Mastery*, but supinely to *receive* it.

Sect. 2. Whereas it ought to be remember'd, that as the way which *leads* to Heaven is both *narrow*, and *Incumber'd*, (which the word τεθλιμμενη does well import) So the *Gate* that *opens* to it is *Low*, and *strait*. And being *so*, it admits not of *all Promiscuous comers*; but, as *Low*, of such as are *Lowly*; and as *strait*, of such as are *slender*. The *Ambitious* man therefore has too much *stature*, and the *Worldling* has too much *Bulk*: Through the *one* they are too *high*; and through the *other*, too *unweildy*. They would *Both* enter in, but upon their *own Terms*. For the first would not be *Lower*, nor the second *Less*. Not at all laying to heart, (what our Lord himself has told us in his Sermon upon the Mount,) that *Bliss* and *Glory* are for the *Meek*, and the *poor in spirit*; for them that mourn, and are *merciful*; for them that *make Peace*, and are *Pure* in *heart*; for them that even *hunger and thirst after Righteousness*; and for them that suffer *hardship for Righteousness sake*; that is to say (in fewer words,) for them alone that *Love Christ*, and *that keep his Commandments*. VVhen he compares the *Kingdom of Heaven* unto a *Treasure hid in a Field*, (though perhaps it may be *found* for little or *no Cost at all*,) yet

Mat. 7. 14.

Mat. 5. 3, 4, &c.

to verse 12.

 he

he tells us that *all* muſt be *ſold* to *buy* it, *Mat.* 13. 44. *Whatſoever* that *Treaſure* ſhall ſtand us in, be it our *Pleaſures*, or *Reputations*, be it our *Livelyhoods*, or our *Lives*, 'tis plain the *Maſter* of the *Treaſure* is ſtill to have his *own Asking*; and if we reſolve upon the *Jewel*, we muſt not ſtand upon the *Price*. When our *Maſter* does vouchſafe to liken himſelf unto a *Merchant*, and Eternity in a Parable is put to *ſale*; *Love* and *Obedience* are the *two Talents*, wherewith Eternity is to be *Purchas'd*. Not that the *Jewel* is worth *ſo little*, but the *Merchant* exacts *no more*. That is to ſay, (without a parable) *Love* and *Obedience* are the *Conditions*, on which the *Promiſes* are *made*. And obedience is the *Criterion*, by which alone we are enabled to **know* our *Love*. So that as ſoon as a wealthy Ruler put this Queſtion to our Saviour, *What ſhall I do, that I may inherit Eternal life?*] our Saviour gave him this in anſwer; [*If thou wilt enter into life, keep the Commandments.*] And no ſooner had He made this glorious *Promiſe* to his Diſciples, *That he would give them whatſoever they ſhould ask in his name*, but ſtraight he added the *Condition* which was the *way* to its *Attainment*.

* ἡ τήρησις τῶν ἐντολῶν τῆς πρὸς τὸν κύριον ἀγάπης ἀπόδειξις. Apollin.

John 14. 15. *If ye love me, keep my Commandments.*

Sect. 3. Which words, though they are *few*, are ſo *full* of *matter*, that here is hardly *any word*, which

which is not *weighty*, and *emphatical*; and hardly an *Emphasis* on a word, which affords not *matter* of *Meditation*.

Let us put our *first Emphasis* upon the Particle [*If*] a conjunction conditional. For 'tis not *Peremptorily* said, my *Love* to *you* hath been so *great*, and my *Favours* to you so *many*, as that *ye cannot choose* but love me, or ye *must* love me of *necessity*; but the Proposal is *ex hypothesi*. Our Saviour does not say *Because*, but *If* ye love me; thereby making it a question, whether we *love* him or love him *not*. I.

And this deserves to be the Subject of no small *Trouble* or *Humiliation*, whilst we pretend to be the *Followers* and *Friends* of Christ, that we should be of such *barbarous* and *inhumane* dispositions, as to be *able* to be *cold* in our affection towards *Him*, who is *inflamed* towards *us* in *His* affection.

A *second Emphasis* is to be put on the Pronoun *me*. If ye love *me*, keep my Commandments. One would have thought he should have said [If ye love your *own selves*, if ye love your *own souls*, if ye will escape the *Pains* of *Hell*, or if ye will attain the *Joyes* of *Heaven*, and so if ye love your *own Interest*, keep my Commandments.] For what is it to *Him*, whether we *keep* them, or keep them *not*? He is not the *better* for our *obedience*, and sure our *Rebellions* can much *loss hurt* him. Hath *He* II.

need.

need of our Salvation to make him *happy?* no, no more can our Injoyments *improve* his Bliſs, than can our miſeries *interrupt* it. And yet he ſaith, if ye love *me*, keep my Commandments. From whence ariſeth this *ſecond Inference*:

That the greateſt expreſſion of our Lords love to *us*, is his taking it as a *kindneſs*, that we be kind unto *Our ſelves*; that we will love him at leaſt ſo well, as to do our ſelves *good*; that we will *not once meddle* with that which *hurts* us; but let *miſerie alone*; and apply our ſelves wholly to do thoſe things, wherein our *only true happineſs* muſt needs *Conſiſt*.

III. Let us put a *third Emphaſis* upon the *keeping of his Commandments*, as that relates in this place to the ſuppoſed *Love* we bear him. And let this our *third Emphaſis* be *ſubdivided* into *three*. For it will eaſily afford us a *threefold Importance* of the words, and thence will follow a *threefold inference*.

1. Firſt the words may be *thus* pronounced. If ye *love* me, if ye have any the leaſt *affection*, or *kindneſs* for me, do ſo much as *obſerve* what I have *appointed* you to *Perform*. And this is as if the words were ſpoken in the *Optative mood*. O that ye were *wiſe!* that ye *knew thoſe things which do belong unto your Peace!* that ye would but *ſo* love me, as to *keep my Commandments!* From which *Acception* of the words the *Inference* certainly muſt be this:

That

That the best *Instance* and *Expression* of *our* Love to *Christ*, is to *do* those things which he *injoyns* us.

Or else the words may be accented *thus*, (as if *indicatively* spoken, and by way of *Asseveration*,) If ye love me in *good earnest*, not in *word*, but in *Reality*. If ye affect me from the *Heart*, and not from the *Teeth-outwards*, ye will be *sure* to do whatsoever I Command you. Your obedience *then* will be *infallible*; I shall not *miss* of its *Emanations*. And hence ariseth this other Inference: 2.

That Love and *Obedience* in a *Christian* are two *inseparable* Companions; every whit as *inseparable*, as *Hippoclides* and *Polystratus*; or as the *Parent* rather, and the *Child*; the *Cause*, and the *effect*; or whatsoever else they are which are *Relata secundum esse*, whereof the *one* does of necessity infer the *other*.

Or the words may be read, and expounded *thus*, (as being in the *Imperative mood*;) If ye love me, *be sure* ye keep my Commandments; make it *evident* that ye love me; give me the *Proof* of your Affection, by *doing* that which I *require*. No other *Love* will I *accept*, than what does prove its own Truth by the constant *keeping* of my *Commandments*. From which *Acception* of the words the *Inference* cannot but be *This*: 3.

That our *obedience* to the *Precepts* of Jesus Christ, is the *only warrantable Touchstone*, whereby to *try* and *examine* the love we bear unto his *Person*.

This

This will teach us what *mettle* our *Love* is made of. And becauſe by the force of our Love to Chriſt, (if it is ſolid, and ſincere,) there is a mutual * *Cohabitation* betwixt *Him* and *Us* ‖ (*He* in *us* as our *Head*, and *We* in *Him* as his *Members*,) this will alſo become a *Rule* which cannot poſſibly deceive us, (as other Rules are wont to do,) in what it moſt of all imports us to labour in without Error, even * the *making of our Calling and Election ſure*.

* 1 John 3.24. ‖ John 14. 23. & ch. 17. 23.

* 2 Pet. 1. 10.

Having thus far proceeded in laying out the *ſeveral matters*, in which I think is ſwallow'd up the *whole Importance* of the Text: I ſhall *begin* my Contrivance with the *Conjunction Conditional*; and try how much to our Advantage, a word ſo commonly *overlook't* may be made to ſerve.

CHAP.

CHAP. I.

A Queſtion made of our Love to Chriſt.

Sect. 1. INdeed if we *never* have been *Lovers*, we may hear thoſe words with *unconcernment*, ἐὰν ἀγαπᾶτε, [*If* ye love me.] But if we are any whit acquainted with what it is *to be in love*, if we have any *kind jealouſies*, any *Pantings*, and *yearnings*, and *gaſpings* of ſoul, after Him who is the *Bridegroom* of all our *Souls*; we cannot chooſe but take it *tenderly*, that the *ſincerity* of our *Love* ſhould once be *queſtion'd*. When *Agabus* propheſyed of the *Bonds* which *Paul* ſhould ſuffer at *Jeruſalem*, and thereupon his Friends *beſought him not to go to that City*, Paul *rebuked* his friends for *their* love to *Him*, as ſeeming to derogate from *his* to *Chriſt*. *What mean ye to weep and to break mine heart? I am ready not to be bound only, but to die at Jeruſalem for the name of the Lord Jeſus.* Nothing wounded him ſo deeply, as that what was *his glory* ſhould be the cauſe of *their grief*. So when our Lord put the Queſtion unto *ſome* of his Diſciples, (upon the Cowardize and Falſehood he ſaw in *others*,) *will ye alſo go away?* they preſently gave him ſuch an Anſwer, as imply'd their being wounded in the *tendereſt* part of their *Soul*. *Lord, to whom ſhould we go? thou haſt the words of Eternal life.* Why doſt thou *kill* us with ſuch a *Queſtion*, as ſeems to *ſcruple* at our *Loyalty*, and to *derogate* from our *Love?* where is he

Acts 21. 12, 13.

John 6. 67.

Verſe 68.

in all the World, whom we are able to leave thee for? or what is that that we can *Covet*, in exchange for *Eternal life?* Can we be ſo *beſotted*, as to part with our *Jewel*, in hopes of *Dirt?* why then doſt thou *intimate*, that it is poſſible for us to *leave* thee? or poſſible for us *not to love* thee? or poſſible for us to *love* thy *abſence?* ſo again when he ask't no leſs than three times together, *Simon Peter loveſt thou me? Peter was grieved* (ſaith the Text) *becauſe he had ſaid to him the third time, loveſt thou me*; and therefore gave him ſuch an Anſwer three times together, as I cannot better expreſs than by this ſhort Paraphraſe. Lord, when thou knoweſt *that* I love thee, why doſt thou ask *if* I love thee? though *all* ſhould forſake thee, yet will not *I*. My *love is ſtronger than Death it ſelf.* Why doſt thou grieve me with *ſuch* a Queſtion, as *wounds* the *honour* of the love that I bear unto thee?

John 21. 17.

Sect. 2. Juſt ſo when our Saviour does ſay to *us* [*If* ye love me keep my Commandments,] it ought to go ſomewhat *near* us, that we ſhould give him any *occaſion* of putting it to us with an *If*. Were we piouſly *inamour'd* with him who is *fairer than the children of men*; did our *Souls* love *Him* who is the *Lover of Souls*, in as paſſionate a manner as he deſerves; and were we as *jealous* of the *honour* of our *Fidelity* as we *ought*; we would be ready to expoſtulate in ſuch a caſe. Bleſſed Lord! doſt thou, by ſaying [*If ye love me*] imply it poſſible that we do otherwiſe? *Behold what manner of love the Father hath beſtowed on us, that we ſhould be called the ſons of God.* When we were *Bondmen, ready to periſh*, not in *Ægypt*, (like the *Poor Syrian*,) but that *other land of darkneſs*, even *Hell* it ſelf, it coſt him *himſelf* to *buy* our *Freedom*. And is it poſſible

1 John 3. 1.

poſſible *not* to love him, whilſt we believe it to be *true*, that he hath thus *loved us*, and that he loved us *firſt* too? Can we poſſibly be able *not* to love him at the *Rebound?* Obſerve the force of thoſe words in the *beſt beloved* of his *Diſciples*. *We love him, becauſe he loved us firſt*; or *let us* love him, becauſe he loved us firſt. For the word ἀγαπῶμεν does equally ſignifie them *both*. It *affirms*, and it *exhorts*. It is at once of the *Indicative* and of the *Subjunctive* mood. ἀγαπῶμεν, we *do* love him, and ἀγαπῶμεν, *let us* love him; and if for no *better* reaſon, at leaſt for *this*, becauſe he lov'd us when we were *Enemies*; and becauſe he *then* lov'd us, when we *deſerv'd* nothing but *hatred*. 1 John 4. 19.

Sect. 3. But what a ſad thing is this, if we ſhall love him only for *that*, for which the worſt ſort of *men* are wont to love *one another? For if we love them that love us, what thanks have we* (ſaith our Saviour) *do* not even the Publicans the ſame? nay do not the *Devils* do ſomewhat like it, by being ſtill at *agreement* amongſt themſelves? never was *Satan* divided yet againſt *Satan*; for then his *kingdom* had not *continued*. It was a *witleſs* and *fooliſh* calumny rais'd by the *Phariſees* of our *Saviour*, that *he did caſt out Devils by Beelzebub the Prince of Devils*. For the Devils have *more wit*, than to *invade* each others *Rights*. And is not *that* a kind of *Love*, by which, as by a *Bond*, they are kept together in *Peace* and *Unity*, for mutual *intereſt* and *preſervation?* And then what *great* matter is it, if we love Chriſt for *this*, that he loved *us firſt?* It is no more than we are *tyed to* by the law of good *nature*, to return at leaſt a *little*, for the *great deal* we have receiv'd; yet *He* deſires no more of us, than that we will *pledge* him when he *begins* to us; that we afford Matth. 5. 46. Matth. 12. 24.

him what he has *bought*, and dearly *paid for*; and at leaſt that we will love him, becauſe he loved us *firſt*. Now if we have no love to *give* him, or ſpare him *freely*, we ſhould at leaſt have ſome to *ſell* him, or ſome to *retribute*, and *reſtore* him; love *for* love, obedience *for* obedience, patience *for* patience, and blood *for* blood. Seeing the Publicans themſelves do *love* their *lovers*, how much *worſe* muſt *we* be, if we are no lovers of *Him*, who lov'd us better than his *Life*? *Solomon* thought it a great expreſſion to ſay that *Love is*
Cant. 8. 6. *as ſtrong as Death*, thereby meaning nothing more than the *love* of the *Bride*. But the *love* of the *Bridegroom* was very much *ſtronger*; as being *that* that *overcame the ſharpneſs of Death*. And ſhall we *ſo much* diſparage either *Him* or *our ſelves*, as to let a *Peradventure*, or an *if* be made of it, whether or no we have attain'd to ſuch a *ſecondary* love, as may ſuffice at leaſt to prove us *one degree* better than *Devils*? Shall we think it is ſufficient to *ſerve* the *turn*, (to make us *Competent* Chriſtians, and *good enough*,) that we *approve* of Chriſts *Innocence*, and *own* his *Power*, have no *averſion* to his *goodneſs*, and are glad if we can ſerve him with *eaſe* and *Pleaſure* to the Fleſh? As, when we *Pray* in his *Name*, and make *Profeſſion* of his *word*, and ſing *Hoſannas* to his *glory*, and never deny him but in our *works*, nor ever forſake him but in his *ſufferings*?

Sect. 4. Nay (to ſhame our ſelves yet *farther* out of the coldneſs we labour under) ſhall an *if* be made of our love to *Him*, the love of whom does moſt conduce to our greateſt *Intereſt* and *Advantage*? All the *Promiſes* in the *Context* are no more *ſequels* of our *obedience*, than our *obedience* is the *Fruit* and *effect* of *Love*. From whence it follows that on our *Love* to the

the Lord Jeſus Chriſt, all his *great and pretious Promiſes* muſt needs depend for their *performance.* For if we *love* him not enough, how then can we *delight* in him? And if we cannot delight in *Him*, how much leſs in his *Commandments?* and if not *ſo*, how then can we *obey* him? and if not *that*, how then can we hope he will receive us with an *Euge*, *well done good and faithful ſervants?* What *heart* has a ſervant to do his *work*, when he neither *loves* the *Maſter*, nor has *pleaſure* in his *Commands?* And yet what *hope* has a ſervant to earn his *wages*, who for want of affection neglects his *work?* It is therefore for our *Intereſt* the moſt that may be, to love our * Saviour and our * Prince, to whom it belongs to *reward* or *puniſh*; and *ſo* to love him as to *keep his Commandments.*

** Acts 5. 31.

Sect. 5. But ſuppoſe it were not *uſeful* to love this *Saviour*, and that nothing were to be *got* by being loyal to this *Prince*; yet he being ſo *lovely* as well as *great*, that whileſt he *awes* us with his *Commands*, he ſeeks to *melt* us with his *Intreaties*, methinks we ſhould be ſo *charm'd*, as ſtill to *love* him, only to *love* him. And ſhall we *niggardly* put him off with ſuch a *mercenary* love, as with which Diana's *Silver-ſmiths* did love their *Idol*, (or as the *Daughters* of the *Horſe-leech* are wont to love *Blood*,) rather becauſe we *live* and *thrive* by the love we bear him, than becauſe he is ſo *lovely*, as to make us *die* for him, with *eaſe and pleaſure?* Thoſe words of *Job* were the moſt ſuitable to a *Lover*, [*although he kill me, yet will I truſt in him.*] And as in thoſe words of *Job*, (ſpeaking them *heartily* as he did) conſiſted the *Triumph* of his *Faith*; (to wit, that Faith which *overcometh the world*;) So for *us* to be able to ſay as *heartily* of *Chriſt* [that we would

love

love him though he ſhould *hate* us,] This alone would be of force to ſhew the *Triumph* of our *Affection*. And ſure we ought to love our *Saviour*, (ſeeing pure love indeed hath eyes behind it) rather becauſe he hath *already deſerv'd* our love, than to the mercenary end that he may *reward* it. Indeed 'tis moſt for our *Intereſt* (as well as honour) to love him ſimply for what he *is*, and not for what he *brings with* him by way of *Dowry*; becauſe in the conduct of our *love*, the leſs we look on our *Advantage*, the more *advantageous* our love will be.

Sect. 6. I confeſs this is more than *He* does rigidly exact. Becauſe he is an High Prieſt who has *a feeling of our Infirmities*; and as in his Perſon he once did *bear* them, ſo for that very reaſon he does the rather *with* them. He does not look for ſuch a *perfect* and *diſintereſſed love*, as ſtands in need of no helps, for its *Improvement*, or *ſupport*. Carry's not *water* in the *one* hand, wherewith to *extinguiſh* the *Flames* of *Hell*, nor a *Firebrand* in the *other*, whereby to *burn up* the *Joys* of *Heaven*, (like the woman ſo met by Biſhop *Ivo* in the ſtreets,) to the end that we may love him the more *ſincerely*, without fear of the *firſt*, and without *hope* of the *ſecond*. He knew that *Hell* is very *uſeful* for the driving us *off* from the love of *Evil*, and that *Heaven* is as *uſeful* for the *drawing* up our love to the Soveraign *Good*. And as he deſires that we will love him upon any rational *Terms*; So would he have our love cheriſht by any *means* to be imagin'd; even the hope of *Reward*, in caſe we *do*; and fear of *Puniſhment*, if we do *not*. He would have us to reflect on our *own advantage*, and afford him *ſome* love, for the love we bear unto *our ſelves*.

Sect. 7.

Sect. 7. 'Tis true indeed if we consider, that in *Him* is all *goodness*, and that *goodness* is *Beauty* in its *Perfection*, and that *Beauty* is not the *Common*, but the more *proper* object of *Love*, (as *Colours* are of *sight*, and *Sounds* of *hearing*,) And that *Beauty* in its *Perfection* is Loves *last object* and *resort*, the very *Center* wherein it *rests*, and wherein when it rests, it cannot *possibly* go *astray*, (all extravagance of *desire* being quite lost into *Fruition*,) and by consequence that there is nothing more *natural* to a *Christian*, than to place his whole *Love* upon Jesus *Christ*; if (I say) we consider such things as these, it may be matter of some Amazement, how a *true member* of Christ can make a shift *not to love* him, and not to love him for *Himself* too. And yet we see by Christ himself, 'tis but *indefinitely* propos'd; it is but ἐὰν ἀγαπᾶτέ με, *if* ye love me. Though Jesus Christ is the *Head*, and we do hope we are his *members*, and 'tis *natural* for the *members* to love the *head*; though Jesus Christ is the *Vine*, and we conceive we are the *Branches*, and 'tis *natural* for the *Branches* to cleave in love unto the *Vine*; yet it seems a thing questionable, whether we *love* him, or love him *not*. And since 'tis *impossible* for a *true member*, not to love its *own Head*; we may know by this *Token*, whether we are *members* of Christ, or *not*. S. *Paul* saith expressly, that as many as are *members* of Jesus Christ *are members of his Body, his Flesh, and Bone*, and that *no man* yet *did ever hate his own Flesh*. So that if it is a *question*, whether or no we *love* our Saviour, it must be also *another question*, whether or no we are his *members*. Whether members of his *mystical*, or of his *visible* Church *only*; whether *genuine*, and *natural*, or *counterfeit* Branches of the Vine. And herein Eph. 5. 29, 30.

herein lyes the ſadneſs of our condition (ſo far forth as we *fail* in our *love* to Chriſt,) that if we ſuſpect we are *not* his members, we can yet be ſo well *ſatisfied* or *unconcern'd* in our *unhappineſs*, as not to take any great thought what ſhall happen to us *hereafter*; and if we think we *are* his members, that we can ſeek out occaſions of *ſlacking* our love towards a *Saviour*, in loving whom we muſt *confeſs*, our endleſs *happineſs* does *conſiſt*.

Sect. 8. In the beholding of an *Interlude*, or in the reading of a *Romance*, men will be often ſo *affected* with the lively repreſentation of ſome incomparable *Lover*, and of his Admirable *ſufferings* for the dear *object* of his Love, as to let fall *Tears* at the Solemnity. Now what other reaſon can be given, why men ſhould thus be *real* Lovers of an *Imaginary* vertue, and *unfeignedly* concern'd in another man's *Fiction*, (whilſt they *know* and *conſider*, 'tis but a Fiction,) but that it is in the *nature* of man *as man*, (before he degenerates into a *Brute*,) both to *love* the *vertuous*, and to *compaſſionate* the *miſerable*? To *eſpouſe* the cauſe of the *beſt-deſerving*, and to *ſide* with *Innocence* in her *Afflictions*? From whence it follows unavoidably, that he who *cannot* love *goodneſs* without any reference to *himſelf*, (his private *Intereſſes*, and *ends*,) hath *dearly* bought that *diſability*; which he could never have *got* at a lower *rate*, than that of parting with his *Humanity*, and *plucking up* by the *Root* thoſe *Flowers* of *Paradiſe*, which the *God* of *good nature* had *planted* in him. And if theſe things are ſo, Lord! how *ſtrange* is the Impiety, and how *myſterious* the unhappineſs, to be leſs affected with the *Beauty* and *bleeding Innocence* of a *Saviour*, than with the *Tragical Chimæras* of a

Dramatick

Dramatick Poem? How great and manifold is the guilt of being *niggardly* and *cold* in our love to *him*, whom to *love*, is ſo *eaſy*, ſo *advantagious*, nay whom 'tis *hard not* to love? What a ſin againſt *nature*, not to love *them* that love *us?* What a ſin againſt *Reaſon*, not to love ſuch an object as we confeſs is *moſt lovely?* What a ſin againſt *Grace*, not to love even *Him*, who hath poured out upon us the *Spirit* of love, and ſo hath *offer'd* us at leaſt the *Grace* to love him? What a ſin againſt *Gratitude*, not to love *Him* who *ſo* loves us, as that he loves to *forgive* us the ſcandalous *littleneſs* of our Love? What a ſin, to be *wanting* in love to *Him*, who dyed to *expiate* our *want* of love to him? What a barbarous ſin is it, to love him *lamely*, and with *indifference*, who * ſtands knocking at our *Door*, and *importunes* us to *open* with much *Intreaty*, and that from morning till *midnight*, until *his Head is fill'd with Dew, and his locks with the drops of the night?* What an *amazing* ſin is it, (and almoſt *incredible*,) to love our *Saviour* any whit *leſs*, than we love our *ſins?* To have a much *weaker* love for the *Proper object* of our *love*, than we are wonted to beſtow on *the proper object* of our *Hatred?* Yet is there any thing more uſual, than for many not to love *Chriſt* who are called *Chriſtians*, and to *demonſtrate* they do *not love* him, by their *not keeping* his *Commandments?* So very great reaſon there is to put a ſtrong *Emphaſis* on the Particle *If*, that even the *beſt* of us perhaps may call our love into *Queſtion*, whether it is *ſuch* as will ſerve the *turn?* whether *ſuch* as does employ us in the *due keeping* of the *Commandments*.

* Rev. 3. 20.

Cantic. 5. 2.

Sect. 9. And therefore, for a concluſion, let us thus reckon within our ſelves. That in as much as ‖*without* ‖ Heb. 11. 6.

Faith it is impoſſible to pleaſe God; and ſeeing no *Faith* is *true*, but that *which* * *worketh by love*; and ſeeing no love will prove effectual, but that which brings forth || obedience to the *Commandments* of *Chriſt*; (in which reſpect 'tis called fitly *the* * *fulfilling of the Law*;) ſeeing alſo *we muſt* || *know that Chriſt is in us*, or *among us*, which we can very hardly do but by the love we bear to * *him*, as well as by the love which he bears to *us*, (*Shed abroad in our hearts by the holy Ghoſt which he hath given us*;) And ſeeing by conſequence that our *love* appears to be one of the *greateſt Hinges*, upon which the very *Door* of our *Hope* does *turn*; it concerns us as much as *Salvation* comes to, that we raiſe up our *hearts* to things *inviſible*, and *future*, and that we *work up* our *affections* towards the *right hand of God* (where Jeſus || *ſitteth*, and is inthron'd,) by all the Inſtruments and Engines to be imagin'd. Never muſt we ceaſe from our * *work* of Faith, (which is *obedience*,) from our * *labour* of love, (which is *Induſtry* and *diligence* in that obedience,) from our * *Patience* of Hope, (which is *indurance unto the end* in that induſtrious way of obedience,) until the *Flame* of our Affection has *burnt up* all *unclean Fires*, (obſtructing the paſſage 'twixt us and Chriſt,) and made its *way* to *Immortality*, in contempt of all *Ifs*, or *Peradventures*; that it may never more be ſaid, *If* we love him, but *becauſe* we love him, and becauſe we *cannot but* love him, we are reſolv'd *not to be able not* to keep his Commandments.

* Gal. 5. 6.

|| Matt. 7. 22, 24, 26. John 14. 21, 23, 24.

* Rom. 13. 10.

|| 2 Cor. 13. 5.

* John 14. 23. ch. 17. 23.

1 John 3. 24.

|| Heb. 12. 2.

* 1 Theſ. 1. 3.

Sect. 10. For by the *Cuſtom* of our obedience, (that I may *touch* before-hand on what will properly be *handl'd* in other places,) we ſhall contract unto our ſelves ſo great an *eaſineſs* to obey, that 'twill be *difficult* and

and *hard* to be *diſobedient*. We ſhall be ready to object to any maſterful temptation, what *Joſeph* did to his tempting Miſtreſs, *how can we do this great wickedneſs*, and *ſin againſt God?* Wilful ſin will become ſuch a *ſtranger* to us, we ſhall ſo loſe its *acquaintance* by *diſcontinuing* to commit it, that we ſhall neither have the *heart*, nor the *Face* to own it. I ſay, by a long and conſtant *practice* in the keeping of the Commandments, and *going on a great while* in the path of Righteouſneſs, we ſhall *forget* the *way back* to our old Rebellions; and ſhall arrive at an *averſeneſs* to thoſe *enticements*, with which we were wont to converſe with *Pleaſure*. Ever ſaying (when we are tempted,) with the ſpouſe in the Canticles, *we have caſt off our coat, how ſhall we put it on? We have waſht our feet, how ſhall we defile them?* An inveterate *habit* of the *ſoul* (like ſuch an *habit* of the *Body*,) as it is not *quickly gotten*, ſo when it is, it is *hardly loſt*. And as the *habit* of *living wickedly* turns our *wickedneſs* into our *nature*, that to *ceaſe* from *doing wickedly*, all things in us muſt become *new*; ſo the *habit* of *doing well*, does ſo *rivet* and *ingrain* the *love* of *Piety* in our *hearts*, that 'tis well nigh as difficult to raze it out, as for a *Leopard* to change his *ſpots*, or an *Æthiop* his *ſkin*. Is there any among us who has been ſo *accuſtom'd* to any ſin, as that it has got the *dominion* over him? let him but have the *Curioſity* to make an obvious *experiment*, (for the ſole *want* of *which* he *underſtands* not the *pleaſures* of *vertuous living*,) and, *my* life for *his*, it will ſet him *free*. Let him *accuſtom* himſelf as much to the *keeping* of the Commandments, as he has done unto the *Breach* and *Tranſgreſſion* of them, and he will find himſelf as perfectly an humble *ſervant unto Righteouſneſs*, as before he was a *ſervant* and *ſlave* to *ſin*. *Righteouſneſs* will

Cant. 5. 3.

Jer. 13. 13.

Rom. 6. 12, 14.

will get the *Dominion* over him; 'twill *Rule* and *Reign* in his mortal body; it will ſo lift up his *reaſon* above his *Paſſions*, and ſo bring down his *Appetite* to a ſubjection under his *Will*, as that the *law in his members* will but *timorouſly war* againſt the *law in his mind*. He will be paſſionately in love both with the *Burthen*, and the *yoke*, as with the *Beauty* and the *Love* of his *maſter Chriſt*. And like the *Bondman* in *Exodus* at the great *year* of *Manumiſſion*, will rather be *bored through the ear*, than be *free* from *Chriſt*. The Apoſtles word is, *He will be a new Creature*; and even thoſe which heretofore were his moſt *formidable duties*, will *now* at laſt ſo become his *ſupream delights*, that as he will not indure to *do* the things which he *abominates*, ſo as little will he be *able* to *abſtain* from the duties he ſo much *loves*. Thus at laſt he will be brought into that *bleſſed diſability* of wilful ſinning, of which S. *John* ſpeaks in his firſt Epiſtle. *He that is born of God ſinneth not, neither can he*, (ſaith the Apoſtle,) and that *becauſe he is born of God*. That is, he cannot ſin *wilfully*, ſo as ſtill to be *regenerate*; becauſe he *ceaſeth* to be *regenerate* by *wilful ſinning*. Sins of *Ignorance* and *frailty* he cannot free himſelf from; but he cannnot, being *regenerate*, *ſin a ſin unto Death*. Cannot *indure* to live *habitually* or *indulgently* in ſin. For whilſt we continue to be *regenerate*, or *born of God*, the *love* we bear to Chriſts *perſon* will beget ſuch a love of his *precepts* too, as will make the *keeping* of them at once our *Buſineſs*, and our *Delight*.

chap. 7. 23.

Exod. 21. 6.

2 Cor. 5. 17.

1 John 3. 9.

Sect. 11. And until we arrive at *this*, we cannot go beyond *If* in the School of Chriſt; but muſt be held, as ſo many *Dunces*, to the *firſt ſyllable* of the Text. We may *ſay* that we love him *without* the keeping of his

his Commandments; but 'tis plain, *without that*, we cannot palpably *demonſtrate*, or *ſhew* our Love. We cannot ſhew it either to *Chriſt*, or to our *Neighbour*, or ſo much as to *our ſelves*. For S. *Paul* tells us expreſly, that the *ſalvifick grace of God*, or *the grace which bringeth Salvation*, doth teach as many as do receive it without reſiſtance, *to live ſoberly, righteouſly*, Tit. 2. 12. and *godly in this preſent world*. But now we cannot do either, unleſs we *keep* his *Commandments*, becauſe by theſe we are preciſely tyed up to all *three*. And ſo *without* the keeping of them we have no love at all. For had we a real love to *God*, we ſhould be *Godly*. Had we any to our *Neighbour*, we ſhould be *Righteous*. And did we but *truly* love *our ſelves*, we ſhould be *Temperate*, and *Sober*. That is to ſay, had we a *ſolid* and *ſincere* love of Chriſt, either conſider'd in *himſelf*, or conſider'd in his *Members*, we ſhould not fail, in good meaſure, *to keep his Commandments*. For what diſparity could there be, betwixt our *loving*, and our *not loving* Chriſt, if it were poſſible for us to love him *without* the keeping of his Commandments? If *they* can truly love Chriſt who ſtill are *breaking* his Commandments; And if *they* can *but love* him, who are ſtill *keeping* his Commandments, what *great difference* can there be, betwixt *love*, and *hatred*? *what difference* in the *cauſes*, when there is *none* in the *effects*; (to make it evident by a plain and familiar Inſtance) 'Tis not the leaſt of his Commandments by which he obligeth us to *ſubmit our ſelves to every ordinance of man, whether ſupreme*, or *ſubordinate*, 1 *Pet.* 2. 13. And therefore they who can flatter themſelves, or others, that when they *violate* this *Commandment*, (given by *Chriſt* in his Apoſtle,) they only *violate* it in *Love* to the reformation of his Religion,

gion, and ſo *Rebell* againſt him in *love* to the advancement of his *Glory*, or only *fight* againſt him in *Love* to the propagation of his *Goſpel*, do ſpeak as abſurd a contradiction, as if they ſhould ſay in plainer terms, that they *hate* him in *Love*, that they *Perſecute* him in *Love*, and that in *love* they cannot *indure* him. And therefore let us *reſolve* upon the *keeping of his Commandments*, that ſo we may be *ſure* we love him; that we may love him without an *If*; that we may not fail to love him, with ſuch a love as is *undiſputable*.

Sect. 12. For *this* is one of the chiefeſt reaſons, why he *exacteth* our *obedience*, even becauſe our *obedience* is the ſtrongeſt *Argument* of our *Love*. Could we *love* him without *Obedience*, he would not be ſo much offended (as now he is) with our *Rebellions*. That which moſt of all *wounds* him, is our *unkindneſs*; and this for *our* ſakes, a great deal rather than for his *own*; becauſe our *want* of *kindneſs* to him is only *miſchievous* to *our ſelves*; It being That *without* which He is not able to make us *Happy*. And this does prompt me to deſcend to the *ſecond Inference* which I propos'd.

CHAP.

CHAP. II.

That the greateſt expreſſion of Chriſt's *love to* us, *is his taking it as a* kindneſs, *and as a kindneſs unto* himſelf, *that we will be but ſo* wiſe, *as to do* our ſelves good: *that we will not meddle with that which* hurts *us*; *but let miſery alone*; *and apply our ſelves wholly to do thoſe things, in which our only true* happineſs *muſt needs* conſiſt.

Sect. 1. AS this was one of the *great ends* of our Saviours coming into the world, *to make us holy, as he is holy*; and this in order unto the *greateſt*, our being *happy as he is happy*: ſo he is ſtill preſſing upon us not to be negligent of the *means*, whereby thoſe *ends* may be *accompliſh't*. And this no doubt muſt be the reaſon, why having given us his Commandments, to *hedge* us *about*, and to *fence* us *in*, that ſo it may be *hard* for us to *fail* of *bliſs*; he adds to all the reſt, this *one Commandment*, that (for the love we bear to him) we will *keep* his Commandments; Not only for the reaſon which we find given by S. *John*, becauſe *his Commandments are not grievous*; but eſpecially for the reaſon which we find given by the *Pſalmiſt*, becauſe *in keeping of them there is great reward*; and for the reaſon which is render'd by *God himſelf*, becauſe *if a man do them, he ſhall live in them*; or (which is moſt to our purpoſe,) becauſe the *ſcope* of the *Commandments* given by *Chriſt* under the Goſpel, is to make us *ſuch* as *He is*, (ſo far forth as we are capable,) both

1 John 5. 3.
Pſal. 19. 11.
Levit. 18. 5.
Ezek. 20. 11.

both for *Righteouſneſs* in *this* world, and for *Beatitude* in the *next*. This muſt therefore of neceſſity be the *greateſt expreſſion* of his *love*, for that the *reaſon* of his *Commanding* us to *keep* his Commandments, is not becauſe it is for *his* intereſt, but only becauſe it is for * *ours*. Could we poſſibly be *happy without* the keeping of his Commandments, he would not *preſs* the keeping of them with ſo much *fervour*. Were there *two* ways to *heaven*, one by *faith and obedience*, another by *Faith without obedience*; the *diſobedience* of our lives would *never grieve* him. He would not ſo rigidly urge upon us the *obſervation* of his *Law*, if *Salvation* were to be had upon *eaſier Terms*. For I ſay he is ſo urgent to have us *keep his Commandments*, not ſo ſimply and preciſely that his *Commandments* may be *kept*, as that by *keeping* them *ſtrictly*, we may be *ſav'd*. Our being *ſaved* is the *end*, (at leaſt his being *glorified* in our *Salvation*,) of which our keeping the Commandments is but a *neceſſary medium* conducing to it.

* Ὥσπερ ὁ ἐλάττων τὸν ἀρχέτυπον ἐπιδεικνύμενος ἑαυτὸν, ὅτῳ καὶ ὁ παρανομίας τὰς ἀμύνας ἐξιῶν, λόγῳ μὲν ἐκείνοις, ἔργῳ δ' αὐτῷ παρεσκεύηται ἀμαθόν. Philo. περὶ τῶν Καιν καὶ Αβελ. p. 127, 128.

Sect. 2. To contemplate the caſe in ſome obvious *colour*, let us ſuppoſe that a *carnal*, but *affectionate* Father, being about to leave the world, (as our Saviour then was, when he ſpake theſe words,) ſhould give a *farewel* to his children in ſuch expreſſions. ["My ſons and daughters, if ye love me, obſerve "thoſe precepts when I am *gone*, which I have many "times given, whilſt *preſent* with you. Strive to "make your ſelves happy, take care of your health; "preſerve your fortunes, keep mony in your purſes; "provide for the winter of Adverſity; hold cloſe to- "gether for mutual help and preſervation; beware "of Suretiſhip; take heed of Intemperance; do no- "thing that may lead you into beggary, or ſickneſs; into

"into Impriſonment, or Bonds; but ſtudy to live "long in eaſe and ſafety, in peace and plenty, in plea- "ſure and proſperity;] would we not eſteem him a very *fond* Parent, and extremely concerned in the *outward happineſs* of his children? would we not look upon thoſe his *laſt words*, as the moſt eminent expreſſions of his *Fatherly care*, touching the things of this *periſhing* and *fading* world? what then ſhall we think of our *Bleſſed Saviour?* who having given us ſuch Commandments as he knew had an *aptneſs* to keep us *ſafe*, and (not only ſo, but) to make us *happy*, does here intreat us in the words of *a dying man*, that, if we *love* him, we will *keep* his Commandments. And what is this but to ſay (in effect, and ſubſtance,) If ye love *Me*, be ſure to love *your own ſelves?* Do me *this* courteſie at leaſt, to be but as * *happy* as I would *have* you. Alas! in breaking my *Comamandments*, ye break *your ſelves*, and do not *That*, if ye *love* me. If there is any thing in the world which ye will do for my *ſake*, do not *ruin* your ſelves *for ever*. But for the *love* ye bear to me, *keep* thoſe *Commandments*, which unleſs ye duly *keep*, ye cannot *keep* your *own ſouls*. Ye cannot keep them (I ſay) from the *Roaring Lyon*, who night and day goeth about, ſeeking whom he may *devour*. My *Commandments* are the Amulets, which, by being well *kept*, muſt *keep* you from him.

* *Eſt & alia, in hoc ſeculo, obtemperantibus merces, cùm penitùs à nobis evulſis Peccati radicibus, calcatóque Mundi Faſtu, atque edomitâ carnis petulantiâ, virtutibus ditamur; nihilque non agimus, quo ex hominibus Dii efficiamur.* Folengius in Pſalm 19. 11.

Sect. 3. Now if our Saviour is ſo affectionate and *kind* to *us*, as to take it for a *kindneſs*, that we be *kind* unto *our ſelves*, and that we *keep* his *Commandments*, not at all for *his* good, but intirely for our

* Deut. 10. 13. * *own*; why should we either so *despise* or so *hate* our own *Souls*, as to be negligent in the keeping of those Commandments, *for* the keeping of which we shall not only be *rewarded* in time to come, but *in* the keeping of which there is *great Reward? great Reward* even then when 'tis attended with *persecutions*, because they very well consist with our *Receiving an hundred-*
Mat. 10. 30. *fold* now in this *present* world, besides the happiness in *reversion*, which will fall to us in the *next*. There are such *secret Retributions*, of *Peace*, and *comfort*, and *Joy unspeakable*, conveigh'd by God into the *Soul* of one who *truly loves Christ*, and duly *keeps his Commandments*, and is under persecution for doing both, that our Lord might well joyn the ἑκατονταπλασίονα with the μετὰ διωγμῶν, the present *Reward* with the present *sufferings*. For in this *keeping of his Commandments*, that *Real Godliness* does consist, whereof S. *Paul* saith to *Timothy*, that it is *profitable for all things*. And that for this reason, because besides *its own sweetness*, (which makes it delicious unto all, whose *Spirits*
1 Tim. 4. 8. are not so *incrassate* as to have quite lost their * *Tast*,) It yields to those that are owners of it, *often-recurring Prælibations* of the *glory to be reveal'd*. For *this* I humbly conceive to be the meaning of S. *Paul*, when he saith, *It hath the Promise* even *of this present life*, as well as *of that which is to come*. And not only so, but 'tis *profitable* besides, as to our *Bodily* injoyments, those of *meat*, *drink*, and *cloathing*; so far forth as they conduce to the solidest comforts of a mans life. For tis to *these* our Lord referrs, when he makes this solemn promise, (unto such as *seek first the Kingdom of*
Mat. 6. 31, 33. *God and his Righteousness*,) *that all these things shall be added to them*. Added (he means) in *measure*, though not *excess*. Added to *satisfie*, though not to *satiate*.

* ἄγευστοι γὰρ εἰσὶ τοῦ παντρόφου γεύματος σοφίας. Philo. περὶ τῆς εἰς τὰ προπαιδεύματα συνόδου, p. 351.

satiate. Added for *health*, though not for *surfeit.* Added as a *Blessing*, though not as *turn'd* into a *Curse.* For 'tis not the *Glutton*, or the *Drunkard*, but 'tis the *sober* man and *Temperate*, who *eats* and *drinks* with the greatest *Pleasure*, (And to whom his very *meals* are not only his *Delights*, but his *Duties* too,) And that for this reason, Because his *palate* is *uncorrupted*, and his *Appetite undebaucht.* Which when *Gnephacthus* the King of *Egypt* (like * *Epicurus* and *Eudoxus*) had found to be true by some *Experiments*, he preferred from thence forwards a Course of *Abstinence* and *Sobriety*, not as the *better habit* only, but as the *greater sensuality.* For so 'tis order'd by our Creator, (whose wisdom and goodness are in nothing more seen,) that the *Innocentest* pleasures upon earth are still the *greatest* and the most *lasting.* Such as are the high *Pleasures* of being perfectly in *Health*, which (in the Judgment of learned *Philo* the best Philosopher of the Jews) is the most natural *effect* and *reward* of *Temperance.* And sure the *Pleasures* of perfect *Health* are very much *greater* than can be *known*, until *reveal'd* and *set off* by the *pains* of *Sickness.* Now as *Temperance*, under God, is the *Cause* of Health, so are all other *vertues* the *Guardians* of it. Which being Instances or Branches of our *obedience* to Christs *Commands*, do thus afford us *one example* of our very *great Reward* in the *keeping of them.* It is a paradox (I confess) to the men of this world, that our Christian *Service* should be its own *Recompence*; that even our *work* should be one kind of *wages*; and that besides our reward *for*

* v. Torquat. *apud* Cic. de Fin. l. 1. & 2. & Gatakeri *Præloquium quod* Antonino *Imperatori à se edito præmisit.*

τὰ μὲν ἐπίχειρα ἐγκρατείας ὑγίεια καὶ ἰσχύς. ἀκρασίας δὲ ἀσθένεια καὶ νόσος γειτνιῶσα θανάτῳ. Philo περὶ πρεσβείας πρὸς χαῖον, p. 769, 770.

Præceptum est Pythagoricum, λεωφόροις μὴ βαδίζειν ὁδοῖς τοῦτ' ἔστι, μήτ' ἔργοις μήτε λόγοις δημώδεσι καὶ πεπατημένοις χρῆσθαι. Vide Philonem Περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλεύθερον, p. 670. *Hinc paradoxa sunt plerumque quæ docent Pythagoræi.* sc. *exules esse, qui in mediâ urbe Magistratus obeunt & è contrá. Divitiis scatentem Egenum esse, & vice versâ.*

* Deut. 10. 13. * *own*; why should we either so *despise* or so *hate* our own *Souls*, as to be negligent in the keeping of those Commandments, *for* the keeping of which we shall not only be *rewarded* in time to come, but *in* the keeping of which there is *great Reward? great Reward* even then when 'tis attended with *persecutions*, because they very well consist with our *Receiving an hundred-*
Mat. 10. 30. *fold* now in this *present* world, besides the happiness in *reversion*, which will fall to us in the *next*. There are such *secret Retributions*, of *Peace*, and *comfort*, and *Joy unspeakable*, conveigh'd by God into the *Soul* of one who *truly loves Christ* and duly *keeps his Commandments*, and is under persecution for doing both, that our Lord might well joyn the ἑκατονταπλασίονα with the μετὰ διωγμῶν, the present *Reward* with the present *sufferings*. For in this *keeping of his Commandments*, that *Real Godliness* does consist, whereof S. *Paul* saith to *Timothy*, that it is *profitable for all things*. And that for this reason, because besides *its own sweetness*, (which makes it delicious unto all, whose *Spirits* are not so *incrassate* as to have quite lost their * *Tast*,) It yields to those that are owners of it, *often-recurring Prælibations* of the *glory to be reveal'd*. For *this* I humbly conceive to be the meaning of S. *Paul*, when he saith, *It hath the Promise* even *of this present life*, as well as *of that which is to come*. And not only so, but 'tis *profitable* besides, as to our *Bodily* injoyments, those of *meat*, *drink*, and *cloathing*; so far forth as they conduce to the solidest comforts of a mans life. For tis to *these* our Lord referrs, when he makes this solemn promise, (unto such as *seek first the Kingdom of*
Mat. 6. 31, 33. *God and his Righteousness*,) *that all these things shall be added to them*. Added (he means) in *measure*, though not *excess*. Added to *satisfie*, though not to *satiate*.

1 Tim. 4. 8.
* ἄγευστοι γὰρ εἰσὶ τοῦ παντρόφου γεύματος σοφίας. Philo. περὶ τῆς εἰς τὰ προπαιδεύματα συνόδου, p. 351.

ſatiate. Added for *health*, though not for *ſurfeit*. Added as a *Bleſſing*, though not as *turn'd* into a *Curſe*. For 'tis not the *Glutton*, or the *Drunkard*, but 'tis the *ſober* man and *Temperate*, who *eats* and *drinks* with the greateſt *Pleaſure*, (And to whom his very *meals* are not only his *Delights*, but his *Duties* too,) And that for this reaſon, Becauſe his *palate* is *uncorrupted*, and his *Appetite undebaucht*. Which when *Gnephacthus* the King of *Egypt* (like * *Epicurus* and *Eudoxus*) had found to be true by ſome *Experiments*, he preferred from thence forwards a Courſe of *Abſtinence* and *Sobriety*, not as the *better habit* only, but as the *greater ſenſuality*. For ſo 'tis order'd by our Creator, (whoſe wiſdom and goodneſs are in nothing more ſeen,) that the *Innocenteſt* pleaſures upon earth are ſtill the *greateſt* and the moſt *laſting*. Such as are the high *Pleaſures* of being perfectly in *Health*, which (in the Judgment of learned *Philo* the beſt Philoſopher of the Jews) is the moſt natural *effect* and *reward* of *Temperance*. And ſure the *Pleaſures* of perfect *Health* are very much *greater* than can be *known*, until *reveal'd* and *ſet off* by the *pains* of *Sickneſs*. Now as *Temperance*, under God, is the *Cauſe* of Health, ſo are all other *vertues* the *Guardians* of it. Which being Inſtances or Branches of our *obedience* to Chriſts *Commands*, do thus afford us *one example* of our very *great Reward* in the *keeping of them*. It is a paradox (I confeſs) to the men of this world, that our Chriſtian *Service* ſhould be its own *Recompence*; that even our *work* ſhould be one kind of *wages*; and that beſides our reward *for*

* v. Torquat. *apud* Cic. de Fin. l. 1. & 2. & Gatakeri *Præloquium quod* Antonino *Imperatori à ſe edito præmiſit.*

τὰ μὲν δὴ χαρὰ ἐγκρατείας ὑγίεια καὶ ἰσχύς· ἀκρασίας δὲ ἀσθένεια καὶ νόσος γεῖτνιῶσα θανάτῳ. Philo περὶ ἐγκρατείας πρὸς χαῖον, p. 769, 770.

Præceptum eſt Pythagoricum, λεωφόρους μὴ βαδίζειν ὁδοὺς τοῦτ' ἔστι, μήτ' ἔργοις μήτε λόγοις δημώδεσι καὶ πεπατημένοις χρῆσθαι. Vide Philonem Περὶ τὸ πάντα σπουδαῖον εἶναι ἐλεύθερον, p. 670. *Hinc paradoxa ſunt plerumque quæ docent Pythagoræi.* ſc. *exules eſſe, qui in mediâ urbe Magiſtratus obeunt & è contrâ. Divitiis ſcatentem Egenum eſſe, & vice verſâ.*

the keeping of the Commandments, it ſhould be (over and above) our *Reward* to *keep* them. But as there is hardly any thing *falſe*, which doth not ſeem to be *true*, (to one or other.) ſo there is hardly any thing *true*, which (to one ſort or other,) is not ſeemingly *falſe*. As *Chriſt himſelf*, ſo the *Commandments* of Chriſt, are a *ſtumbling-block* to *ſome*, and arrant *fooliſhneſs* to *others*. For men of *ſenſual apprehenſions* cannot *diſcern* thoſe felicities, which do naturally ariſe from the conſtant *keeping* of the Commandments; partly *becauſe* they do *not keep* them, and ſo are *ignorant* of their *ſweetneſs* for want of *tryal*; partly becauſe they are *fleſhly minded*, and ſo are *blind* to thoſe things which muſt be *ſpiritually diſcern'd*.

Sect. 4. But now (beſides that we have it in an expreſs text of Scripture, that *in the keeping of the Commandments there is great Reward*, *Pſal.* 19. 11.) firſt we can prove it by the *experience* of excellent perſons in holy Scripture. Secondly, by the *promiſe* of *Chriſt himſelf*, in the *two next verſes before* my *Text*. Thirdly, by the evidence of ſuch plain Reaſons, as even the *natural man* himſelf will not eaſily *contradict*.

Sect. 5. I cannot begin to prove this from a better *Topick* than *experience*; nor from a *better* experience than that of *David*; who hath put it upon Record in the moſt notable of his Pſalms, (I mean the 119) that of all the good things which were deſirable here on earth, the very *keeping* of his *Commandments* did ſtill afford him a *ſupply*.

Sect. 6. Firſt in the time of his *Diſtreſs*, he found it his *Comfort*, and *ſupport*. *Unleſs thy law had been my delight,*

Pſal. 119. 92.

delight, I ſhould have periſhed in mine affliction. It was (it ſeems) the *only thing*, that was able to make him *outlive* his ſufferings. And agreeably to that, we find him breaking out into this petition. *I am a ſtranger upon Earth, O hide not thy Commandments from me.* verſe 19. As if he ſhould have ſaid in plainer terms, [O my God, ſince I am *friendleſs*, and in a very *ſtrange Country*, and am to take a great *Journey* through all the *difficulties* and *Horrors* of an *Inhoſpitable deſart*, wherein are many *ſalvage Beaſts* to be encountred in the *way*; O do not *take away* my *ſtaff*, deprive me not of my *Proviſion*, do not bereave me of my *guide*, let not thy *Commandments* be kept from mine eyes. For without the *Refreſhment* and *help* of *Them*, what can *accompany* and *conduct* me into *the land of the living?* whatſoever thou *doſt* unto me, give me not over to *diſobedience*; or whatſoever thou *hideſt* from me, O hide not thy *Commandments*. Take away *any* thing, rather than *Them*. *That* is ſo *terrible* a divorce, as I am not able to *indure*. For I am taught by my *experience*, *that *thy Commandments have been my comfort in my trouble*; And but for the Anchor I took in them, *the waters of the deep had gone over my ſoul*; and a *ſea* of afflictions had *overwhelm'd* me. * verſe 50.

Sect. 7. Again, the keeping of the Commandments was *David wiſdom*. For no ſooner had he ſaid *I have more knowledge than my Teachers*, but ſtraight he added this Reaſon, *becauſe I keep thy Commandments*. His *Teachers* were ſuch fools, as to *keep the ſtatutes of Omri*; to wit the *wide* and *broad* way, by which they were led unto *Deſtruction*. But 'twas the *Policy* of *David*, to keep the *ſtatutes* of his *Creator*; to wit the *ſtreight* and *narrow* way which leads directly unto *life*. The verſe 99, 100.

Fool

Fool is *He* who proudly walks upon a *Precipice*; but the *meek* man is *wiſe*, becauſe he walks in *plain ground*. And as the *fear* of the Lord is the *Beginning* of wiſdom; ſo the *keeping* of his *Precepts* is its *perfection*.

Sect. 8. Thirdly, the keeping of the Commandments was *Davids Pleaſure* and *Senſuality*. He had *as much delight in them, as in all manner of riches*. Yea *his ſoul was ready to break for the longing he had to the Commandments*. He was paſſionately *in love with the law of God, all the day long was his ſtudy in it*. And as *Darius*, being *in love*, is ſaid to have *gaped upon Apame with open mouth* (1 *Eſdras* 4. 31.) ſo we are told by King *David, that he open'd his mouth, and panted for the ardent deſire which he had to the Commandments*. Nay, *though trouble and anguiſh took hold upon him*, yet *the Commandments* even *then were his great Delight*.

verſe 14. 16. 20. 97. 131. 143.

Sect. 9. Again, the *keeping* of the *Commandments* was *Davids project of Advantage*. He *ſeiz'd upon them as his heritage for ever*, and ſuch an Heritage too, as was *the joy of his heart*. He *rejoyc'd in them as one that findeth great ſpoils*. The *law of his God was dearer to him, than were thouſands of Gold and ſilver*. The only *Trade* which he did *drive* was to *negotiate* thus with *Heaven*; and he found it even *here* the moſt *thriving courſe*.

verſe 3. 162. 72.

Sect. 10. Fifthly, the *keeping* of the *Commandments* was *Davids honour. Let my heart be ſound in thy ſtatutes that I be not aſham'd*. So in one place he *prayes*. And he profeſſes in another, *that he had rather be a Door-keeper in the houſe of the Lord, than to dwell in the Courts*

verſe 80.

Courts of Princes. For he that keeps *closest* to the *Commandments* of *God*, does hold the highest Rank in the *Court of Heaven.* An *honour* every way *adequate* to the most infinite *Ambition.*

Sect. 11. Lastly, the *keeping* of the *Commandments* was *Davids liberty* and *freedom. I shall run the way of* verse 32. *thy Commandments, when thou hast set my heart at liberty.* Agreeable to that of our blessed Saviour, *henceforth I call you not servants, but Friends;* (*Joh.* 15. 15.) and we know the word *Friend* does import a *Freedom.* But because the word *Commandment* implyes a *Master*, and a *Servant*, or else a *Soveraign*, and a *Subject*; whilst *Friendship* by Philosophers is said to *Amicitia est inter pares.* be amongst *equals*; we must therefore distinguish betwixt *liberty* and *looseness*, betwixt a *Free-subject*, and a *Rebellious* one, betwixt a *servant set free*, and *freeing himself* before his time. *Rebellion* is to be reckon'd the greatest *Tyrant* in the world, as *enslaving* us to the *meanness* of being *Rebels.* The truest *liberty* of the *Subject* consists in *loyalty* and *obedience* to *just Authority* and *Command*, not as of *necessity*, but out of *choice.* The *Prison* makes me *no prisoner*, whilst I *choose* the confinement which men inflict. Else a *Prince* would be a *Prisoner* whensoever he pleaseth to be *retir'd. Alexander* the great was the *greatest Prisoner*, when he childishly wept for a *second world.* For as we measure any mans *neediness*, not by the *littleness* of his *Possessions*, but by the *greatness* of his *Desires*; so a *Prisoner* is one who does *want more room*, who thinks his *House* is *to little*, and his *Territories too narrow*, and therefore *labours* at least to *enlarge* his *Borders.* But the *commandments* of *Christ* do tye us up to *Contentment*; in which is the *Absence* of all *Desire*; and in *this*

this is *perfect freedom.* For when the thing which is *commanded* is to be abſolutely *free*, (eſpecially from the *Tyranny* and *yoke* of *Sin*,) we cannot be the *leſs free*, by being obligingly *commanded.* There cannot ſure be any *ſervitude* in our being *oblig'd* to be *happy.* For then the *Angels* that *never fell* would be *enſlav'd* by their *confirmation.* No, our *Servitude* does conſiſt in our being *overrul'd* to contrive our *miſery*, not in our being only *commanded* to ſeek our *Bliſs.* Suppoſe a *Maſter* commands his *Servant* even to *go* whither he *pleaſes*, and to *do* what he *liſts*; that is, in effect, to be a very *freeman.* We cannot ſay he is *enſlav'd*, becauſe *commanded* to be at *liberty.* For a man to be *commanded* to uſe his *freedom*, hath nothing in it of *Impropriety*; but to be *free*, and yet *enſlav'd*, implyes a *flat contradiction.* It was not by *exemtion* from Gods Commands, but in regard of his rigid *obedience* to them, that *Abraham* was called *the Friend of God.* And our Saviour would have us *riſe*, from the *lowneſs* of *Servants*, unto the *Dignity* of *Friends*, not by being *familiar* with him, but by *doing* [and ſuffering] *whatſoever he does command us.* The *degrees* of our *obedience* may fitly be call'd the *ſtairs of honour*, by which we *climb up* into an intimate *Friendſhip* with our *Redeemer*; yea, (which is more to be admir'd) into a mutual *Inherence*, and *Cohabitation.* For S. *John* tells us expreſly, that *he who keepeth the Commandments of Chriſt, dwelleth in Chriſt, and Chriſt in him.*

a John 3. 24.

Sect. 12. And this does lead me, from the *firſt* to the *ſecond* Topick which I propos'd; from *Davids experience*, atteſted to us in the *Pſalms*, to the *promiſe* of *Chriſt*, (the ſon of *David*) in the two next verſes before my Text. A ſignal *promiſe*, repeated *twice* in a *Breath*;

Breath; as 'twere on purpoſe to *rouze up* our drowzy ſouls, and to provoke us unto *obedience* by a *redoubled* Reflexion on our *Advantage*. What can be more for our *Advantage*, or more agreeable to the *Ambitions*, both of the *Fleſh*, and of the *Spirit*, than to *have* our own *wills*, and to be *maſters* of *all* we have a *mind* to, even *all* that we are able to *want* or *pray* for? yet this is every mans portion, who does ſo *really love* Chriſt, as to *keep* his *Commandments*. For ſo ſaith the Oracle which cannot *lie*, or *prevaricate*. *Whatſoever ye ſhall ask in my name, that will I do.* (v. 13.) and in the very next words, *If ye ſhall ask any thing in my name, I will do it.* (v. 14.) A promiſe ſufficient to make us *ſtartle*, unleſs we conſider it long enough, to *graſp* the *whole* of its *Importance*. For we ſee 'tis *univerſal*; ἐάν τι, *if any thing*, and ὅ τι ἄν, *whatſoever*; we ſhall have what we ask, *without exception*. And univerſal as it is, it is *inculcated*, and *inforc'd*, by a ſacred kind of *Tautology*. From whence 'tis obvious to inferr, (as it is uſeful to obſerve,) that although *vain Repetitions* are worthily *blam'd* by our bleſſed Saviour, yet there are many *Repetitions* which are not *vain*. It is ſo far from being *vain* for our Lord here to tell us the *ſame* thing *twice*, that 'tis to *rivet* it in our *memories*, and to *imprint* it in our *minds*. And *what* is that which he deſires may take ſo *deep* an *Impreſſion* in us, but that we ſhall *have* our *own asking*, if we will but *ſo love* him as to *keep* his *Commandments*? Compare the *Text* with the *Context*, the *condition* of the promiſe with the *promiſe it ſelf*, and you will find that the *ſcope* of the whole is *this*. If *you* will do *my* will, I will not fail to do *yours*. If ye will but hear *me*, ſpeaking to you in my *Precepts*, I will be ſure to hear *you* ſpeaking to me in your *Prayers*. Give me the

little that I *aſk*, and you ſhall have your *own aſking*. Put your ſelves into a capacity of *injoying* as much as you can *deſire*. Apply your ſelves to ſuch a courſe, as by which ye may *make me your own*, and have *all* my *Mercies* at your *diſpoſal*. For on condition that *ye love me*, and *keep my Commandments*, I will *do* what ye will *have* me; ſetting no *bounds* unto my *grant*, but what ye do to your *Petitions*.

That this is here our Saviours meaning, will undeniably appear from thoſe parallel words, 1 *John* 3. 22. *What ſoever we aſk we receive of him, becauſe we keep his Commandments*. Not *whilſt*, but *becauſe*. Not *at that time*, but *for that reaſon*. Compare this again with thoſe other expreſſions of Chriſt himſelf, *John* 15. 7. *If ye abide in me*, and *my words abide in you, ye ſhall aſk what ye will, and it ſhall be done*: which is as if he ſhould have ſaid, *do you but keep my Commandments*, and *ye ſhall have me at your Command*: for ſo run the words, *aſk what ye will, and it ſhall be done*. Let us be perfect in this point, before we leave it. For beſides that there is nothing, which more cloſely concerns the Text, (I mean, as it ſtands in relation to the Context,) by how much the *longer* we think upon it, we ſhall admire it ſo much the *more*. Admit that *we* were to make the *greateſt promiſe* to be imagin'd to Chriſt himſelf; we could not go beyond this, [*Lord aſk what thou wilt, and it ſhall be done.*] And yet the very ſame thing ſaith *He* to *us*, *aſk what ye will, and it ſhall be done, if ye will but ſo love me, as to keep my Commandments.*

Sect. 13. Where now lies the difference betwixt *God's* doing *our* will, and *our* doing *His*, ſince he is pleas'd to *bind* himſelf by ſuch an aſtoniſhing kind of *promiſe*,

promiſe, (no leſs than * 4 *times repeated* in the very *ſame Sermon*) *that all we ask ſhall be done, ask what we will*? Certainly the difference is only this; that God does ſatisfie *our* wills, by way of *anſwer* to our *Petitions*; and we do *Homage* unto *His*, by way of *Anſwer* to his *Commands*. *His* compliance with *us* is an act of *Grace*; and *ours* with *Him* an act of *Duty*. God reveals *his* will to *us*, by way of *Empire* and *Exaction*, becauſe he is our *Creator*, and we the *work* of his *Hands*. We exhibit *our* wills to *Him* by way of *Intreaty* and *Supplication*, becauſe *he* is as our *Potter*, and *we* his *clay*. In *this* then we differ, that we *intreat*, whilſt he *Commands*; but in *this* we *agree*, that we would have our *wills done*; *He* by *us*, and *we* by *Him*. Nay what will ye ſay, if he *intreats* us too as earneſtly, as *we* do *him*? It is the ſaying of S. *Paul*, 2 *Cor.* 5. 20. *We are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God.* Here is *God* (ye ſee) *beſeeching* us, and Jeſus Chriſt *praying* to us, (for what he *does* by his *Embaſſadors*, he *truly* ‖ *does*.) that having done him all the *wrong*, we will admit of a *Reconcilement*, that is to ſay, that we will *love* him, and *keep* his *Commandments*. Herein then conſiſteth the great *Advantage* of our *obedience*, that whilſt 'tis *doing God's* will, it moveth *God* to do *ours*. Which muſt not be accus'd as a *bold expreſſion*, becauſe we are taught it by *God himſelf*. For *if we keep his Commandments we ſhall abide in his love.* (*John* 15.10.) *And if we abide in his love, all we ask ſhall be done, ask what we will*, *John* 15.7.

* Joh. 14. 13, 14. John 15. 7. John 16. 23.

‖ τὰ δὲ πρὸς φίλων δι' ἡμῶν πῶς ἔχει. Ariſt. Eth.

Sect. 14. But here it may eaſily be objected to all that hath hitherto been ſpoken, that however our *Saviour* hath made this *Promiſe*, yet not one of his

Diſciples hath ever ſeen its *Performance*. For where is he in all the world, who can ſay his *Petitions* have *all* been *granted*? how many *ſick* and *poor* Chriſtians have pray'd to Chriſt for *health* and *honour*, who yet have dyed of their *diſeaſes* in perfect *beggary*, and dropt unregarded into a grave of *forgetfulneſs* and *obſcurity*?

Sect. 15. The *Anſwer* to this will be *ſhort* and *obvious*. That the great and precious promiſe is not *abſolute* but *conditional*. Had the *promiſe* been *abſolute*, the *objection* brought to it had not been capable of an *Anſwer*; it would not lie in our power to *clear* our *Saviour* from *breach of Promiſe*. But the *promiſe* being *conditional*, is more or leſs to be *perform'd* by him that made it, as the *condition* ſhall be *obſerved* by them on whom it is *injoyn'd*. Now thus ſtands the Caſe betwixt our *Saviour* and *our ſelves*. In the two next verſes before my Text, (and *John* 15. 7.) we have a *general promiſe* beſtowed on *his* part; and in the words next after we have a *reaſonable condition* requir'd on *Ours*. The promiſe is on his part, *that we ſhall have what we ask, ask what we will*. The Condition is on *ours, that we abide in him, and that his words abide in us*; that we *love him ſo far, as to keep his Commandments*. Now the man being nam'd who hath *not broken* the *condition*, it will be eaſie to name the man in whom the *promiſe* hath been *accompliſh't*. In the very
* Matth. 7. 2. * *ſame meaſure* we mete to *Chriſt*, it is but juſt he ſhould mete to *us*. If we will needs *reject* his *Precepts*, how *can* he do leſs than *neglect* our *prayers*? with what modeſty can we expect, that *he* ſhould *give* us what we *deſire*, whilſt we *pay* him not the tribute which *He commands*? what incouragement has our Saviour to be ſtill *gratifying* of *us*, whoſe common practice it is to

incenſe

incenſe or *grieve him*? nay, (to deal *freely* with our *ſelves*, and but *ingenuouſly* with *Chriſt*,) what man is there amongſt us who is not ready to confeſs, that we have croſs't *his* will, more than *he* hath croſs'd *ours*? had not *he* been more inclinable to grant our *Prayers*, than we commonly have been to yield obedience to his *commands*, what ſhould we many times have done for *Food* and *Rayment*? how could we *ſow* in the *ſpring*, with any expectation to *reap* in *Autumn*? *this* may therefore be ſufficient to free his *promiſe* from the *objection*, that he *performs more* of it, than we have done of the *condition* on which 'twas made. Nay as his *promiſe* is vaſtly *greater*, than we have the *goodneſs* to *deſerve*; ſo his *performance* of it is *more*, than we have the *Impudence* to *require*. For if we *love* him but *little*, he *grants* us *much*, if we *obey* him but *ſeldom*, he *thanks* us *often*. And if he gives us not *all* we ask, it is becauſe we do *not love* him with *all* the love that he *requires*; ſuch as employs our *whole ſtrength* in the conſtant *keeping* of his *commandments*.

Sect. 16. The *objection* being thus *anſwer'd*, and the *promiſe* of our Saviour thereby made *clear*, I proceed from the *ſecond*, to the *third* Topick which I propos'd; that is, to ſuch a kind of reaſoning, as the *natural* man *himſelf* will not eaſily *contradict*.

Sect. 17. Firſt 'twill be granted by all the world, as well by the *Jew*, as by the *Chriſtian*, as well by the *heathen*, as by the *Jew*, as well by the *Atheiſt*, as by the *Heathen*, all will ſay with one mouth, that they *deſire* to be *happy*, and that *happineſs* is ſo *lovely*, they *cannot chooſe but* deſire it. Perfect *happineſs* is the object, which *alone* cannot fall under the *liberty* of the *will*. It is as *natural* to *deſire* it, as for a *ſtone* to tend

down-

downwards. Indeed 'tis *eaſie* to *miſtake*, but 'tis *impoſſible* to *refuſe* it. I ſay 'tis eaſie to *miſtake* a *falſe* happineſs for a *true*; and to *refuſe* the *true* happineſs in adherence unto a *falſe* one. But *happineſs* cannot be *refus'd*, by any man who does *believe* it is *truly ſuch.* Conſummate happineſs is the *center* towards which we *all* travel, let our errors and vices be what they will; and however we may *differ* about the *way* that *leads* to it, yet we *agree* in our *Intentions* to hit the *end.* For though there are that *ſeek death*, and with *Hell* are at *agreement*, and *pull deſtruction* upon *themſelves* with the *work of their hands*; yet 'tis becauſe they *miſtake* their *Bliſs*, *not* becauſe they *prefer* their *miſery.* Every man in the world does love the quenching of his thirſt; *Deſire* is the *thirſt* of every mans *Soul*; *Satisfaction* is the *quenching* of all *Deſire.* And though a man *wanders* never ſo much in the *way* that he is *going*, yet the *end* of his *Journey* is *ſatisfaction.* So that aiming (as we do) at being *happy*, and *ſetting out* (as we do) from the *pure* hands of a Creator, we ſhould not be able to miſs of happineſs, were there not many ways of *erring*, betwixt the *circumference*, and the *center.* *Epicurus* went *one* way, *Eudoxus another*, *Diodorus* a *third*, *Herillus* a *fourth*, the *Stoicks* a *fifth*, the *Peripateticks* a *ſixth*, (as hath been * elſewhere obſerved) the *Gymnoſophiſts* a *ſeventh*, the *Herodians* an *eighth*, the *Mahomedans* a *ninth*, and we who are *Chriſtians* do go a *tenth*; but *all* agree in their *deſires* of being as *happy* as it is *poſſible.* This I therefore ſet down as my *firſt poſtulatum*, and as that which will be granted by men of *all ſects*; that though *happineſs* is *miſtaken* by ſeveral ſects, and as diverſly *defin'd* as 'tis *miſunderſtood*, yet to be *abſolutely happy* in the general notion of the *word*, is the common *deſire* of *all the world.*

* Sinner Impleaded. *part.* 1. *ch.* 1. *Sect.* 6.

Sect. 18.

Sect. 18. It will *secondly* be granted by men of all sects, that a mans *happiness* does consist in the complete *satisfaction* of his *desires*. For our *desires* are our *capacities*, or our *emptiness* of soul. How much soever we do *desire*, so much we *want*, and stand in *need* of. Now because there is nothing which *nature* hates *more*, than to be *empty*, or in *want*, there can be nothing *more natural*, than to *covet* a *fulness*, or *satisfaction*. But the *largest* of *Vessels* can *want* no more than it will *hold*, nor can it *covet* more than will make it *full*. And therefore the *filling* of our *desires* (vessels of *infinite capacity*) cannot choose but be that, wherein our *happiness* does *consist*. Which *fulfilling* of our *desires* is nothing else but *contentment*, or *satisfaction*.

Sect. 19. Now hence it follows unavoidably, that if a mans Happiness does consist in the complete *satisfaction* of his *desires*; and if that is nothing else, but an absolute *contentment*, or *self-sufficience*; and if the *Commandments* of *Christ* do *tie us up*, or *oblige* us to such *contentment*; then his *Commandments* of necessity do make it our *duty* to be *happy*, and by consequence an *happiness* to *do* our Duty. In this there is nothing to be *deny'd*, no not so much as by the *Atheist*, unless it be that *Christs Commandments* do oblige us to *contentment*, or *self-sufficience*; and that will easily be prov'd by the *Tenor* of them, which himself hath *sum'd up* in the 12 *chap.* of S. *Mark v.* 30, 31. where *all the law and the Prophets* are said to *hang* upon these *two hinges*, *Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength*; *and thy Neighbour as thy self*. Now he that *loves God with all his heart*, will in *him* set up his *Rest*;

Reſt; his whole *delight* will be *in* him, his whole *dependance* will be *on* him; he will *not love either the world*, or *the things of the world*; in *whatſoever ſtate he is*, he will be ſure to be *content*; he will not (with *Martha*) be ſollicitous and *careful of many things*; but eſpouſe (with *Mary*) the *one thing that is neceſſary*. He will be inwardly *full of joy in the Holy Ghoſt*; his *converſation will be in Heaven*; and the *tranquillity* of his *Conſcience* will be the *beginning* of his *Bliſs*. Thus it muſt needs be with *him*, who is perfectly *amorous* of his *Maker*; and perfectly *amorous* of his *Maker* he needs muſt be, who *loves him with all his heart and ſoul*. This is the *ſumm* of our *whole Duty* towards *God*, and this is the *effect* of *diſcharging* his duty, and ſo 'tis our *duty* to be *happy*, and therefore an *happineſs* to *do* our Duty. The *ſumm* of our *duty* towards our *Neighbour*, is *to love him as our ſelves*; and the *effect* of this duty is full *contentment* and *ſatisfaction*. For we are *neighbours* unto *all*, for whom *Chriſt died*; and he dyed for our *enemies*, as well as *Friends*; and if we love *all* the *world* for which *Chriſt dyed*, with ſuch a *ſingleneſs* of love as we love *our ſelves* with, we cannot fail of obſerving that *other* Precept of our Saviour, *Matth.* 7. 12. which is *the doing unto others, as we would that others ſhould do to us*. And then, by a conſequence unavoidable, we ſhall not covet *another* mans goods, becauſe we would not that *another* ſhould covet *ours*. And coveting *nothing* that is *anothers*, we cannot chooſe but be *ſatisfied* and *contented* with our *own*. And in *contentment* or *ſatisfaction*, (which are Synonymous) it will be granted by all the world that *real happineſs* does *conſiſt*.

Luke 10. 40, 41.

Sect. 20. Now if the *loving* of *one another*, even as *Chriſt*

Chriſt hath loved *us*, and as *our ſelves* do love *our ſelves*, does infer our *loving God, with all our heart*, (as S. *John* does clearly intimate, 1 *John* 4. 20.) And if the Commandments of our Lord do amount all to this, *that we love one another with ſuch a love*; (as our Lord does clearly intimate in the 13, 14, 15, and 17. *chapters* of S. *John*'s *Goſpel*;) then we diſcern the great *reaſon* of thoſe expreſſions of S. *Paul*, *He that loveth another hath fulfilled the law.* And *all the law is fulfilled in this one word, thou ſhalt love thy Neighbour as thy ſelf.* And if theſe things are ſo, then all the *moral law of Moſes*, which is withal the *law of Chriſt*, does make it our *Duty* to be *content*, and by conſequence to be *happy*, and by conſequence an *happineſs* to *do* our *Duty*. For he that ſaith in plain terms, thou ſhalt not only *not rob*, or *defraud* thy neighbour, (of his *life*, his *wife*, his *goods*, or his *good name*,) but thou ſhalt alſo *not covet any thing that is anothers*; doth clearly ſay, (in effect, and ſubſtance,) thou ſhalt be *ſatisfied* with thine *own*; thou ſhalt not be in any *want* of the things *without*, but ſhalt have *happineſs within* thee; all thy *deſires* ſhall be *fulfill'd*; thou ſhalt have abſolute *contentment*, and *ſatisfaction*; and the *Angels* of *Heaven* can have *no more*. This is the *precept* which I *command*, and this the *Duty* thou art obliged to *perform*, *Thou ſhalt not covet what is not thine*; that is to ſay in other words, *Thou ſhalt be as happy as I would have thee.* Rom. 13. 8, 9, 10. Gal. 5. 14.

And thus at laſt I have proceeded unto the ὅπερ ἔδει δεῖξαι, or thing propoſed to be prov'd.

Sect. 21. Another way whereby to prove it, will be to argue from that Trichotomie, in the 6. *chapt.* of *Micah*, at the 8. *verſe*; where the whole *Body* of the *Commandments* is compendiouſly divided into theſe

three members, to do Juſtice, to love Mercy, and to walk humbly with our God. The *firſt* of which beſtows upon us a full *Serenity* of *mind*, the moſt deſirable felicity of being *ſatisfied* with *our ſelves*, and ſo by conſequence it yields us the greateſt *pleaſure*. The *ſecond* is not only to make our *Donor* to become our *Debtor*, but to lend him our Riches upon *Increaſe*; nor that for *ten* in the *hundred*, but for *an hundred-fold* the *Principal*, (*Mat.* 19. 20.) and by conſequence it yields us the greateſt *gain*. The *third* is that which ſpeaks us *maſters* of our *ſelves*, by ſpeaking us *ſervants* to a *maſter*, whoſe ſervice is not only *Freedom*, but *Empire* too. *Illi ſervire, eſt regnare*. ſaith *Eſpenſæus*. And giving us the advantage of that moſt *honourable ſubjection*, which in *Tacitus* his judgment does place the Subjects above their Prince, makes us *Favorites* in the *Court* of the *King* of *Heaven*; and by conſequence it yields the greateſt *Honour*. So that unleſs we are profeſſedly *Platonick Lovers* of Diſobedience, all our *Duties* are conformable to the very *unrulieſt* of our *Deſires*. The *doing of Juſtice* does comply with our *Senſuality*; the *loving of Mercy* with our *Avarice*; and to *walk humbly with our God*, is very agreeable to our *Ambition*.

Sect. 22. Leſt this ſhould ſeem at firſt hearing to be but a phanſiful way of arguing, I ſhall *ſhew* it once more by a *clearer light*.

As for the firſt, *the doing of Juſtice*, it entertains its entertainers with *peace of Conſcience*, which (in the wiſe man's Judgment) is *a continual Feaſt*. It is ſo *acceptable* and *pleaſant* to reflect in a mans Thoughts upon his having *done well*, having *wronged no man*, *defrauded no man*, but dealt *righteouſly* with *all*; that any man whoſe *underſtanding* hath not quite loſt its *Taſt*, may

may makes as pleaſant a *meal* on a *meſs* of *Honeſty*, (I ſpeak of *likeneſs*, and not *equality*) as if he had *din'd* that day in *Paradiſe*, and taken his *Supper* in *Heaven it ſelf.*

Sect. 23. The ſecond, *the loving of Mercy*, is the giving our ſelves a *Right* to what we have, by our parting with the *poſſeſſion*. For *non videtur cujuſquam id eſſe quod caſu auferri poteſt*, ſaith *Caius* the Lawyer. Nothing is properly *our own*, which can poſſibly *ceaſe* to be ſo, by being entruſted unto a Treaſurie where *ruſt and moth can corrupt*, or *where thieves break through and ſteal.* From whence it follows, that 'tis the *Thrift* (if not the *Avarice*) of a merciful man, to make *Heaven* his *Coffer*, and to *Inventory* his *Goods*, by the *number* of the perſons to whom he hath been a *Benefactor.* For in propriety of ſpeech, we are *worth* no more than we have wiſely *given away.* And that the *parting* with our *poſſeſſion* is no *infringing* of our *Right*, appears not only by *Gods*, but *Juſtinians* Law. For *& eum habere dicimus qui rei dominus eſt, æque ac eum qui rem tenet*, ſaith *Ulpian.* And this Rule of the *Civilians* you may interpret out of S. *Paul*, *For when* (ſaith he) *we are poor by making many rich, we are as having nothing*, and *yet poſſeſſing all things.* 2 Cor. 6. 10.

Sect. 24. Laſtly for the Third, *the walking humbly with our God*, it is not only the *ſafeſt*, but *nobleſt* temper; not only the moſt *chriſtian*, but the moſt *hanſome* quality. And thence is call'd by S. *Peter*, not only πολυτελὴς, (that is) *profitable*, or *gainful*, in relation to *God*, of whom it looks for its *Reward*; but κόσμιος too, that is *hanſome* or *comly* in the ſight of *men*, 1 *Pet.* 3. 4. Where having ſaid wherein *comlineſs* does but *negatively* conſiſt, [*not in the plaiting of the hair*, or

putting on of our apparel,] he proceeds to inform us wherein it *poſitively* conſiſts, to wit *in the hidden man of the heart, in that which is not corruptible even the Ornament of a meek and a quiet ſpirit.* 'Tis *this* that makes us *like the Queens Daughter, all glorious within.* And therefore when *Celſus* upbraided *Origen* with that *degenerous modeſty* of the Chriſtians, (for ſo it was in his Accompt,) their withdrawing themſelves from *publick Buſineſs*, and refuſing the *honours* of the *Court*, or the *Commonwealth*; *Origen* anſwers that they did it, [τηροῦντες ἑαυτὲς μείζονι καὶ θειοτέρᾳ λειτουργίᾳ,] as keeping themſelves for a *diviner*, and a *more honourable* employment. For ſeeing *Chriſt* was the *Maſter*, whom 'twas their Pride, and their Glory, and their Happineſs to *ſerve*, they were moſt *ambitious* of that *Quality*, which made them *fitteſt* for their *obedience*.

Sect. 25. Thus have I ſhew'd in ſome particulars, how the *Goodneſs* of every Action is very ſufficient for the *Reward* too; And how *obedience* to the *Commandments*, were it not it ſelf an *abundant Recompenſe*, hath enough of Heaven in it to give us happineſs *without* one. In ſo much that our Saviour might well have ſaid, (not if ye love *me*, but) If ye love your *own ſelves*, *keep my Commandments*; even becauſe the *keeping* of them can add no otherwiſe to *His*, than as it makes for *Our* advantage.

And having hitherto conſider'd our Saviours Precept touching the *keeping of his Commandments*, as the *greateſt* expreſſion of *his* love to *us*; I am *next* to conſider the *keeping* of them, as the *greateſt* expreſſion of *ours* to *Him*; And ſo by conſequence am to proceed to the *third Inference* I propos'd,

CHAP.

CHAP. III.

That as the greateſt expreſſion of Chriſt's *Love to* us, *is his taking it as a* kindneſs *that we be* kind *unto* our ſelves; *ſo the greateſt expreſſion of* ours *to* him, *is to* do thoſe things *which* he enjoyns us.

Sect. 1. AND ſure the *Truth* of this Inference will not need much labour to make it evident. For *all* expreſſions of our Love, however *many*, or *great*, in point of *number*, or *degree*, are comprehenſively reducible unto one of theſe Heads, either *Formal*, or *Real*; In *ſhew*, or in *ſubſtance*; in *word*, or *deed*. And in reſpect of theſe two, our Bleſſed Saviour does diſtinguiſh betwixt his *flatterers* and his *Friends*. We have an example of the former, *Luke* 6. 46. *Why call ye me Lord, Lord, and do not the things that I ſay?* We have an example of the latter, 1 *John* 15. 14. *Ye are my Friends, if ye do whatſoever I command you.* And an example of both together, *Mat.* 21. 28, 29, 30, 31. Where the ſervant that ſaid, he *would not go but went*, is more juſtified than the other, who ſaid *he would*, but *went not*. Our Saviour's *flatterers* then are they, who make *Profeſſion* of their Love; who give him very *good words*; who in their *Prayers* and *Predications* breath out nothing leſs than *kindneſs*, and *Admiration*; but not proceding any farther, than the bare *wording*, and *profeſſing*, and *breathing out* of their Affection, they cannot challenge a better *character*, than

than that *they love him from the teeth outwards*, and this becauſe their *Expreſſions* are meerly *verbal*. Whereas the *Friends* of Chriſt are they, who add the *Proof* of Love to the due Profeſſion; ſtudy to *live* by his *Example*, and in *obedience* to his *Commands*; eſpouſe a *Fellowſhip* with his *Death*, and a *conformity* to his *Sufferings*; are rather for *Chriſt*, though at the *Barr*, than for a *Pilate*, though on the *Bench*; very much rather for the *oppreſſed*, than for the *perſecuting* ſide. Which evinceth that their *Love* muſt needs be *Real*, and from the *Heart*, becauſe they are ſturdily at the *coſt*, and the *pains* to *prove* it.

Sect. 2. That this indeed is the difference betwixt the *flatterers* and *Friends* of Chriſt, as betwixt a meer *verbal* and *Real* Love, we have a full confirmation from
1 John 3. 18. the words of S. *John*. My little children, (ſaith he,) *Let us not love in word, neither in Tongue, but in Deed, and in Truth*. That is, let our Love be *without diſſimulation*; let it be *legible* in our *Actions*, not only *audible* in our *Voice*. Let us demonſtrate our love to *Chriſt*, by ſhewing our love unto his *Members*. Nor that by ſpeaking them fair, and paying Civility to their perſons, but
verſe 17. *by opening the Bowels of our compaſſion towards their needs*. S. *James*, in his Epiſtle, hath ſet it out to the
Jam. 2. 15, 16. life. *If a brother or ſiſter* (ſaith he) *be naked, and deſtitute of daily food, and one of you ſay unto him, depart in peace, be ye warmed and filled, but ye give him not thoſe things which are needful to the Body, what doth it profit?* There we have in S. *James*, by way of *Inſtance*, what we found in S. *John*, by way of *Advice*, and *Exhortation*. For he that ſaith, *go in Peace, be ye warm, or full*, he expreſly is the man that *loves in word, and in tongue*. But he that *gives thoſe things which are needful*

needful to the Body, he is properly the man that *loves in Deed*, and in *Truth*.

Sect. 3. Now that which is the greateſt proof of our Love to Chriſts *Members*, does carry with it the greateſt Proof of our Love to *Chriſt*. Who, what is done unto his *Members*, does take as done unto *Himſelf*. He that perſecutes and plunders his *Fellow-Chriſtian*, does perſecute and plunder his *Maſter Chriſt*. And Chriſt hath ſaid what he will ſay to ſuch as theſe in the Day of Judgment, *In as much as ye have done it unto one of the leaſt of theſe, ye have done it unto me*, *Mat.* 25. 40. So that the reaſon is very evident, why S. *Paul* ſets out our *Love as the fulfilling of the Law*; And ſumms up *all the Commandments* into this one Precept, *Thou ſhalt love thy Neighbour as thy ſelf*; Becauſe the *Proof* of our *obedience* to the *Commandments of the Law*, is our *doing unto others*, (in Acts of Juſtice, and works of Mercy,) as we would that *others ſhould do to us*. Rom. 13. 9, 10.

In a word, ſo very ſtrict is the Connexion betwixt the *Love* we have to *God*, and our *love* to *one another*, as well as betwixt the *Love* of *Both*, and the *keeping of the Commandments*, that S. *John* ſets them down as the *Marks* and *Tokens* of one another, 1 *John* 5. 1, 2, 3. The *Love* of our *Neighbour* is a ſign of our *Love* to *God*. (*v.* 1.) Our *Love* to *God* is a ſign that we *love* our *Neighbour*. (*v.* 2.) And our *keeping his Commandments* is the cleareſt Diagnoſtick and Sign of *Both*. (*v.* 3.)

Sect. 4. To make it yet more apparent, that our *Obedience* is the beſt *Argument* and higheſt *Expreſſion* of our *Love*, let us compare the way of reckoning by our *Saviour* in the Text, with that moſt general way of reckoning which we obſerve amongſt *our ſelves*. Do we

we not even reckon *Him* the lovingſt *Subject* to his *Soveraign*, whom we find the moſt exact in *keeping* the *Oath* of his *Allegeance?* And who, in reverence to his *Loyalty*, deſpiſeth his *Livelihood*, and his *Life* too? Do we not worthily reckon *Him* the lovingſt *Son* unto his *Parents*, who *obeys them in all things*, without Exception? and conforms to *their* will, however croſs unto his *own?* Do we not juſtly reckon *Him* the lovingſt *Servant* to his *Maſter*, who *goes* as ſoon as he is *ſent*, and *comes* as ſoon as he is *call'd*, and *does* exactly as he is *bid?* And does not our Saviour in the Text take the very ſame meaſure of our Affection? Does he not ſend us to our *obedience*, as the *manifeſtation* of our *Love?* He does not ſay, *If ye love me, believe the Truth of my Promiſes, and ſtrongly rely upon my Merits; Be ſure to honour me with your lips, and call your ſelves by my Name*; But, *If ye love me, do the things that I ſay. If ye love me, perform my Will. If ye love me, keep my Commandments.* Men may *talk* what they pleaſe of their *Love to Chriſt*; and praiſe *themſelves*, as they do *Him*, as far as *words* and *phraſes* come to. But if they are *Lovers* of the *World*, and make it their *Buſineſs* to get its *Favour*; if they either *defraud* or *perſecute*, and ſeek to *build* their own *Greatneſs* upon the *Ruins* of *other* men; if they are *Servers* of the *Times*, and *lick* themſelves for that Cauſe into *every ſhape*, and have mens perſons in admiration becauſe of Advantage; they are as far from *loving* Chriſt, as from *keeping his Commandments.* And ſo they are as diſtant from it, as *Sincerity* is from *Diſſimulation.* Which may be farther made appear by the Rule of contraries. For

Sect. 5. *That* muſt needs be granted to us as the greateſt Expreſſion of our *Love*, the *contrary* to which

is

is the greateſt expreſſion of our *Hatred.* And ſuppoſe we *hated* Chriſt, as much as a *Julian*, or a *Jew*; could we do him a *greater* Injury, than that of *breaking his Commandments*? we cannot *whip* him at a *poſt*, or *nail* him again unto a *croſs*, or thruſt a *Launce* into his *Side*; for which we are not *thankworthy*, becauſe we *cannot*; His *Body* being out of our reach, and lifted up above our malice *at the right hand of God.* But that which is *deareſt* to him on earth, is *the whole Body* of his *Commandments.* Which whoſoever breaks *wilfully*, would be as ready to break his *bones* too, had he but *Power*, and *Opportunity*, as well for the *one*, as for the *other.* His *Commandments* at the worſt can be but voluntarily *broken*; And the *Devil* himſelf can do no more; And yet how many are call'd *Chriſtians*, who do no leſs? Now what are all his *Commandments*, but *Exhibitions* of his *Will*? And therefore to violate the *former*, what leſs can it be, than to *make Head* againſt the *later*? And ſure when *Chriſtians* are *Antichriſtians*, by living in abſolute *oppoſition* to the *declared will* of *Chriſt*, they do not only labour to put him *privately* to the *Bluſh*, but they *paradigmatize* him, and caſt a *publick diſgrace* upon him; or (in the words of the Apoſtle) *they even tread him under their feet*; and *put him to an open ſhame.* And *this* being clearly the greateſt expreſſion of their *Hatred*, 'tis plain the *contrary* to This is the greateſt expreſſion of their *Love.*

Heb. 6. 6. & ch. 10. v. 29.

Sect. 6. Shall I then give you the *character* of one that *truly loves Chriſt*, that we may judge of *our ſelves* in relation to him? The trueſt character I can give him is briefly this. He who does not ſo *profeſs* and *own* the Godhead of Chriſt in *words*, as to *deny* it in his *works*, with the antient *Gnoſticks*; he who does not

fall down and worſhip the *Idols* and *Images* of *opinion*, which either *Hereſie* or *Schiſm* would have *ingraven* within his *Head*; he who takes not his *name in vain*, either by *preaching for a pretence*, or by the *Hypocriſie* of his *Prayers*; He who breaks not the Sabbath, by his preferring *Acts of Sacrifice* to *works of Mercy*; or by the cheap and eaſie way of *appearing Righteous unto men*; He who *honoureth his parents*, both publick and private, Eccleſiaſtical and Civil; and cannot ſwallow the *leaſt Rebellion*, though in pretence of the *greateſt liberty*; He who commits not any *Murder*, under pretence of an *Holy war*; but is ſo very far from *that*, as not to be *angry* with his Neighbour, without a juſt *cauſe*, and an equal *meaſure*; he who commits not an *Adulterie*, no not ſo much as in his *eye*; nor admits of any *whoredom*, with his *Inventions*; He who neither *ſcrews* himſelf into another mans Right by *ſecret Fraud*, nor *breaks in* upon it by *open violence*; But chooſes rather to be *defranded*, and tamely delivers up his *Coat* to him that takes his *Cloak* from him; He who inſtead of being an *anxious heaper up* againſt hereafter, contents himſelf with his *daily bread*, and truſts Providence for *the morrow*; He who does not ſmite his Neighbour, no not ſo much as *with the Tongue*; does not invade his Neighbours Goods, no not ſo much as in his *wiſh*; but does in all things to *others*, as he would that others ſhould do to *him*; 'tis *he* that truly *loves* Chriſt, becauſe 'tis *he* that truly *keepeth his Commandments*.

Sect. 7. But here perhaps an *Antinomian* may thus *object*. If the caſe does ſtand thus, that none can truly *love* Chriſt, who do not *keep his Commandments*; and that his *Friends are they alone*, who do impartially perform *WHATSOEVER he does Command them*;

(to

(to uſe the words of Chriſt himſelf, *John* 15. 14.) None by conſequence are *the Friends* and the *true lovers* of Chriſt, but ſuch an *irrational* ſort of Creatures as *Wind* and *Water*. For whilſt the *beſt men* on earth are a kind of *Rebels*, either by *doing* what he *forbids*, or by *omitting* what he *requires*; Theſe *irrational things* are doing *WHATSOEVER he Commands them*. We know *the Waters* at his Command did very readily *drown the world*; and as readily at his Command did they *retreat* into their *Channels*. At his Command they *ſtood up*, and made a *Wall of Defence* on either ſide of his People *Iſrael*; yet at his contrary Command too, they *over-ran* and ſwallow'd up the *Ægyptian Hoſt*. When he ſaid unto the *Wind* which threatned an *Hurrican* in the Sea, [*Peace, be ſtill,*] whereupon the *wind ceaſed, and there was a great calm, (Mar.* 4. 39.) *What manner of man is this* (ſaid his Diſciples in a Fright) *that even the wind and the ſea obey him? (v.* 41.)

Sect. 8. The Anſwer to this is extreamly obvious. For Chriſt directed thoſe words, [*Ye are my Friends if ye do whatſoever I command you, and if ye love me, keep my Commandments,*] to Creatures capable of *Friendſhip*, becauſe indued with a principle of *choice*, and *Reaſon*. Not only ſubjects of a *natural*, but of a *voluntary obedience*; an obedience ſweetly *ſtreaming* from the generous Fountains of *Love* and *Gratitude*. But to the *Wind* and the *Sea* he could not ſpeak in ſuch language; Becauſe however they were *punctual* in whatſoever he did *command* them, yet it was not out of *choice*, but out of meer *Neceſſitation*. And ſo their *punctual obedience* was but an Argument of their *weakneſs*. 'Tis true indeed that in reſpect of our Saviours *ſpeaking* unto *the ſea*, with a [Σιώπα, πεφίμωσο, *Peace, be* Mark 4. 39.

ſtill,] we may by a figure at leaſt aver, he gave it a *Law*, or a *Commandment*. And in as much as that *ſea* did *do* exactly as he had bid it, we may *figuratively* call it the ſea's *obedience*. But in as much as our bleſſed Saviour did *bring to paſs* what he Commanded by power perfectly *irreſiſtible*, and that the *ſea* could *not poſſibly not* have done what it did, it did rather *not reſiſt*, than *obey* the precept. For the *ſea* in that *calm* was *meerly paſſive*. And by an uſual *Catachréſis* was ſaid to *do*, what in *propriety* of ſpeech it did only *ſuffer*.

Sect. 9. Yet I ſhall venture to draw a *motive* to our Obedience by way of *choice*, from the obedience of other Creatures which is by way of *Neceſſity*, becauſe I find it the very method which God himſelf is pleas'd to uſe, whilſt he is preaching to a *Rebellious, revolting people*, *Jer.* 5. 22, 23. For there he preſſeth them to *obedience* from the conſideration of *the ſea*; which though *unweildy*, and *impetuous*, and apt to be *gadding of it ſelf*, is yet ſo *bound* and *bridl'd up* by the *Command* of its *Creator*, as that it *never tranſgreſſeth* in any kind. Now what *Reaſon* is there aſſignable, why *we* are abler to *rebel* than the mighty *Ocean*? 'tis not ſure that we are *ſtronger*, much leſs is it that God is *weaker*, in reference to *us*, than he is to *It*. The reaſon therefore muſt be taken from the *condition* of our *Wills*; and from the *different operations* which God exerteth upon *us*, and *Inferiour creatures*. On *us* he worketh by his *Grace*, in ſuch a *competent* kind of *meaſure*, as that he leaves us a poſſibility either to *uſe*, or to *abuſe* it. On *Them* he worketh by his *Omnipotence*, in ſuch an *overruling* and *compulſatory* way, as to make their *obedience* become their *Nature*. If God ſhould operate upon *us* by the ſame Almightineſs, by which *he placed the ſand*

for

for the bound of the Sea, and by which he is able to ſubdue all things unto Himſelf, one of theſe two Abſurdities would unavoidably follow from it. Either *firſt* that 'tis as impoſſible for men to violate God's Law, as for the *ſea* to expatiate beyond the Bounds which he hath ſet it; or that *ſecondly* 'tis as *eaſy* for the *ſea* to break forth beyond its Bounds, as for a man to be a *Sinner* or a *Tranſgreſſor of the Law*. But becauſe theſe two are moſt inſufferable Abſurdities, it therefore follows of neceſſity, that God works otherwiſe upon *us*, than he does upon *irrational* and *ſenſeleſs* Creatures. On *them*, by power *irreſiſtible*; on *us*, by a *moral perſuaſion only*; which may ſtrongly *incline*, but not *inforce* us. Nor can any reaſon be given, excepting only this one, why *men* and *women* who are indued with ſo much *Reaſon* and *Education*, ſhould ſhew themſelves more unruly, than the *Fire*, or the *whirlwind* with which 'tis *acted*; than the *ſea*, or the *Tempeſt* wherewith 'tis *driven*. Never was it once heard that God did utter any ſuch wiſhes, *O that the ſea had been obedient! O that the wind had not revolted! O that the fire had done exactly as I commanded!* For *theſe* did never diſobey the *Abſolute will* of their Creator. But God is oftentimes wiſhing throughout the Scriptures, *O that there were ſuch an heart in them, that they would fear me, and keep all my Commandments always!* Deut. 5. 29. *O that they were wiſe, that they underſtood this, that they would conſider their later end!* Deut. 32. 39. The reaſon is, becauſe we *fail* in our *obedience* to the *conditional Will* of God, although the *grace* of God in us does give us *Ability* to *obey*. Nor do we *only* find him *wiſhing* in relation to the *preſent*, or *future* times, *O that they were wiſe! that they would conſider!* But he hath *wiſhes* alſo which look on what is *abſolutely paſt*; *O that my people had* 1 Cor. 15.

walked

Pſal. 81. 13. Iſa. 48. 18. *walked in my ways! O that thou hadſt hearkned to my commandments! O that thou hadſt known the things that belong unto thy peace!* which what leſs can it imply, than the *ſufficiency of Grace* with the natural *freedom of the Will*, whereby thoſe *Rebels* had been *inabled*, before they actually *rebell'd*, to have *abſtained* from thoſe *Rebellions*. For had not *Iſrael once* been *able* to have walk't in *God*'s ways, before the *habit* which they *got* of walking only in *their own*, God could never have expreſſed himſelf by *wiſhing*, *O that Iſrael had walked in my ways!* For *that* had been in effect as if his *wiſh* had run thus, O that *Iſrael* had *done*, what 'twas *impoſſible* for them to *do*. So as 'tis evident even from hence, that men do *break* his Commandments, not for want of an *ability*, but *will* to keep them. We want nothing but *love* to make us as *dutiful* out of *choice*, as the other Creatures are out of abſolute *Neceſſity*. And 'tis our fault we want the *Habit*, becauſe we want not the *motives*, or *means* of love. For (not to *repeat* the means and motives which I have * formerly reckon'd up on the like occaſion, it ſhall ſuffice me to ſay at preſent, that) *God was in Chriſt reconciling the world unto himſelf*, as well as *by and through Chriſt* reconciling *himſelf* unto the *world*. We have the means from *without*, for he hath given us *himſelf* to make us love him; which why ſhould we not do, when he is every way *lovely*, or rather *loveline ſs it ſelf*? We have the means from *within*, for he hath given us his *Grace* whereby to love him. And though by an argument *ab effectu* we often prove it *not irreſiſtible*, yet we cannot but confeſs it to be *ſufficient*; becauſe he *commandeth* us to love him, and for the *love* we bear to him, to *keep his Commandments*. Nor does he *Command Impoſſibilities*. He expecteth not to *reap*, but after the meaſure

* *Sinner Impleaded.* part. 2. ch. 3. Sect. 6, 7, 8, 9, 10.

2 Cor. 8. 12.

meaſure that he hath *ſown.* The *higheſt pitch* of his *Commands* is that we love him *with all our Hearts*; that is to ſay, *with all our might*, or with the *utmoſt of our Ability.* And 'tis certain that we are *able* to *love* him *as* perfectly as we are *able*, becauſe the *negative* to *that* would be a flat *contradiction.* And ſo 'tis very ſound Logick, to ſay we *can* love our Saviour, becauſe we *ought.* What 'tis a *duty* for us to *do*, is therefore *poſſible* to be *done.*

Sect. 10. Why then *do* we not love him, whilſt 'tis ſo evident that we are *able?* And if we *do love* him as we are able, why not give him our *obedience* as the greateſt *expreſſion* of our *love?* why ſhould the priviledge of our *Reaſon* make us more *lyable to Rebellion*, and by conſequence more *unreaſonale*, than that *inferiour* ſort of Creatures which have *no reaſon at all?* Are thoſe *Vaſſals* of the Almighty ſo wholly addicted to his Commands, and ſhall we who are his *children* be moſt *averſe?* ſhall we *deſpiſe the Riches of his Goodneſs*, and *Forbearance*, becauſe he is willing that his *Goodneſs* ſhould fairly *lead* us into Repentance, and not that his *Omnipotence* ſhould *dragg* us to it? Shall we be evil ſo much the *rather*, becauſe *He* is *good?* And offend the more *boldly*, becauſe his *Grace* hath *abounded* to us? Shall we break his Commandments, becauſe he hath put it unto our *choice*, and not *inforc't* us to keep them *againſt our Wills?* Shall we convert that noble *liberty*, which he hath given us, into *looſeneſs?* And take occaſion to be *Rebellious*, from *His* leaving us to be *free?* Shall we ſo very ill requite him for his great Favour and Partiality, as to become the very *worſt* of all his Creatures under Heaven, becauſe *He* made us the very *beſt?* Methinks it ſhould *melt* us into

Obedience,

Obedience, that God is pleas'd to deal with us as *noble* Creatures; as Creatures capable of *Friendſhip*; as Creatures made of the moſt *liberal* and moſt *ingenuous Conſtitutions*. That he is pleaſed to *perſuade*, where he hath power to *Compel*; and ſo far forth to *command* us, as ſtill to leave us *Free-men* That he is pleas'd to ſpeak to us, (as here he does) not in the ſtile of an *abſolute Soveraign*, [*If ye cannot reſiſt me*,] nor in the ſtile of an *Angry Judge*, [*If ye ſtand in fear of me*,] but rather in the ſtile of a zealous *Bridegroom*, [*If ye love me*, keep my Commandments.] This is moſt for our Glory, as well as *His*, that we be not only *punctual*, but *cheerful* alſo in our duties; and that we give him our *Obedience*, as the natural Iſſue of our *Love*. It being a *bravery* of Devotion, and a generous *nobleneſs* of Spirit, to be *afraid* of *Diſobedience* to the Lord Jeſus Chriſt, not ſo much becauſe a *Judge*, able to *terrifie* and *drive* us from our Corruptions, as becauſe he is a *Saviour*, who rather *draws* us to himſelf by *the bands of Love*.

Hoſ. 11. 4.

But now 'tis time that I proceed to *another Emphaſis* of the words, from whence will ariſe *another Inference*. That, having ſhew'd how our Obedience is the *greateſt Expreſſion* of our Love, I may prove it in the next place, an *unavoidable Effect* too. And that as it appears already, to be the *beſt*, and the moſt *ſolid*, ſo it may alſo be found to be, the moſt *Inſeparable* inſtance of our Affection.

CHAP.

CHAP. IV.

Of Love *and* Obedience, *in a* Chriſtian, *as two* inſeparable Companions, *every whit as* inſeparable *as the* Cauſe, *and the* Effect; *or whatſoever elſe they are, whereof the one doth of neceſſity infer the other.*

Sect. 1. AND firſt becauſe there is a Fallacy which many impoſe upon themſelves, whilſt they think it as poſſible to *love* their Saviour, without the keeping of his Commandments, as to *know* or *apprehend* him, without the keeping of his Commandments, I ſhall begin with the great Difference betwixt the two natures of *Love*, and *Knowledge*. The *end* of *Knowledge* is to poſſeſs that which is *True*: but the *end* of *Love* is to poſſeſs that which is *Good*. Knowledge is an act of the *Underſtanding*, but Love a *motion* of the *Appetite*. Knowledge is ſeated in the *Head*, but Love eſpecially in the *Heart*. Both are *poſſeſſed* of their *objects* by way of *union*; but the *union* of *Knowledge* ſeems meerly *paſſive*, as being made in the *underſtanding*, which being poſſeſt of its object is quite at *Reſt*. Whereas the *union* of *Love* is wholly *Active*, as being made in the *Appetite*, and by conſequence in the *Heart*; which being poſſeſſed of its object by an *Intentional union*, is ſo very far from *reſting* content with *That*, that it employs every Faculty to gain the object that is *belov'd*, not only by an *intentional*, but *real* union. So great and wide is the difference 'twixt *Love* and *Knowledge*, that *knowledge* is but an *idle*, *unfruitful* thing,

till it is quickned by the *Induſtry* and *Heat* of *Love.* Our *Knowledge* of Chriſt, as we are taught by ſad experience, is often *Barren.* But 'tis as evident by experience, that the *Love* we bear to him is ever *Fruitful*; and the *Fruit* it *brings forth* is ever the *keeping of his Commandments.* For

Sect. 2. *Secondly, This* we are taught by the *light* of *Nature,* That to perfect our *union* with what we *love,* (by our Injoyment of its *poſſeſſion,*) we are to uſe the beſt *means* whereby to make ourſelves *lovely*; that ſo the perſon whom we *love,* may *himſelf* be a *Lover,* as well as *we.* And ſure the moſt *effectual means* whereby to make our ſelves *lovely,* is our *Conformity* to the *Humour* and *Diſpoſition* of what we *love.* For a *reciprocated love* implyes a *Harmony* and *Concord* between two parties; whereby each *object* is *Agent* too; and each perſon *lov'd* becomes a *Lover,* by the *Conformity* which he finds unto all his *own humours* in That which *loves* him. Nor need we *labour* after this, as a thing gainable by *Art,* for nothing but *flattery* can ſtand in need of ſuch *help*; and *flattery* is no more than the *Ape* of *Love,* juſt as *Art* is no more than the *Ape* of *Nature.* But if indeed we do intenſely and truly *Love,* it will not be an *artificial,* but a moſt *natural* iſſue of it. To frame our *manners* and *Converſations* in proportion to the *temper* of our *Beloved.* Now if *Chriſt* is the object we truly *love,* we ſhall long after an *union*; and earneſtly labour to *poſſeſs* him, by being firſt *poſſeſſed* by him. Becauſe till he *ſtoops* to *our* embraces, we cannot poſſibly *riſe* to *His.* And being convinc't he will not *have* us, until he finds us *worth the having,* (or at leaſt in a capacity of being *Had,*) how ſhall we ſearch after the *means* whereby to be *fitted* for his *Acceptance?*

we

we ſhall inceſſantly caſt about, which way to *pleaſe* him; and frame the *courſe* of our *Lives* to what we think *He loves beſt.* We ſhall *ſtrive* and *contend* after the *knowledge* of his Will, with *this* intent only, that we may *do* it. And having found that his *Commandments* are the *Tranſcriptions* of his Will, we ſhall compoſe our whole ſelves to *the keeping* of them. And having done all we can, ſhall never think we have done enough; for that our *Love*, being *Infinite*, can never ſatisfie itſelf with any expreſſions which are *not ſuch.* So that if we love Chriſt with the *whole Treaſure* of our *Affection*, our *obedience* will know neither *end*, nor *meaſure*; but will be coveting to demonſtrate itſelf as *Infinite*, as is that *object* which doth *attract* it. And this will farther appear by a Third way of arguing. For

Sect. 3. Whatſoever 'tis we *love*, we love as *Beautiful* and *Good. Goodneſs* is *Beauty* in its *perfection.* The Soveraign *beauty* then of *Goodneſs* does by an abſolute kind of Empire *command* Affection; at leaſt from as many as have *eyes* whereby to behold it as it *is.* And ſeeing that which is ſo *ſtrong* as to *command* our *Love*, muſt needs predominate over *all* that our *Love Commands*, Therefore to *love*, is to be *ſubject*; and, as being in ſubjection, to pay *Obedience.* The truth of this *univerſally*, may be the better underſtood by a few *particulars:* For whoſoever loves *Honour*, or *worldly greatneſs*, does live a *Feudatory* or *Vaſſal* to his *Ambition.* Whoſoever loves *mony*, is baſely a ſervant unto his *Avarice*, and to *that* is moſt ready to pay *obedience.* He who loves the *handſom outſide* of *duſt and aſhes*, lives in ſubjection to his *Luſt*, and does but go in thoſe Errands on which It ſends him. So whoſoever he is that *loves* to live a *ſober* and *righteous* and *godly* life, is

moſt affectionately a *ſervant to the Lord Jeſus Chriſt*, and does beſtow his whole Time in doing the things that he Commands. Let the *object* of our Love be what it will, whether *God*, or the *World*; the *Fleſh*, or the *Spirit*, ſtill the Rule of the Apoſtle will be unalterably true, *That to whom we yield our ſelves ſervants to obey, His ſervants we are to whom we obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs.* Love is ever ſo ſure to beget obedience, that when our *Saviour* would give a *reaſon*, why no one man can *ſerve* two maſters, (meaning thoſe two, call'd *God*, and *Mammon*,) he made his reaſon to ſtand in this, that no one man can *love* two Maſters. For *either he will hate the one, and love the other, or will hold to the one, and deſpiſe the other.* So that if we *love God*, we ſhall be ſure to hate *Mammon*; and if again we *hold to Mammon*, we ſhall *rebel* againſt *God*. Whereas if it were poſſible to *love* them Both, it would alſo be as poſſible to *ſerve* them Both, becauſe by the perſons whom we *love*, we cannot but love to be *employ'd*. *The love of Chriſt doth conſtrain us*, ſaith our *Apoſtle* to his *Corinthians*. And as *Chriſt's* love of *us*, ſo *ours* of *Him* doth even *preſs* upon us, and *urge* us, to *keep his Commandments, and to do thoſe things which are pleaſing in his ſight.*

Rom. 6. 16.

Luke 16. 13.

2 Cor. 5. 14.

But let us farther make it appear by a fourth way of arguing. For

Sect. 4. Whatſoever we love the moſt, is either *preſent* or *abſent*. And as when it is *preſent*, we moſt *delight* in it; ſo whilſt it is *abſent*, we do *long* the moſt *after* it. But the Apoſtle tells us expreſly, that *whilſt at home in the Body, we are abſent from the Lord; for we walk by Faith, and not by ſight.* So that if we *love* Chriſt,

2 Cor. 5. 6, 7.

Chriſt, we ſhall *long* after his *preſence*; and if we truly *long* for it, we ſhall indeavour its *attainment*. And if we indeavour to reach the *end*, there will be nothing more natural, than to inquire after the *means*. And finding the means to be *obedience*, we ſhall undoubtedly *obey*. The *Helkeſaitæ* prov'd nothing but that themſelves were *ſtupid ſinners*, in conceiving it poſſible to *deny* Chriſt with the *Mouth*, and yet to *love* him with the *Heart*. For the *Heart* in a *Man*, like the *Spring* in a *Watch*, is that that ſets all on work, both *Tongue*, and *Eyes*, and *Hands*, and *Feet* too. If *with the heart a man believeth unto righteouſneſs*, 'tis very certain that *with the mouth he will confeſs unto Salvation*. He will *obey* his dear Maſter in every kind; both by *ſpeaking*, and *living*, and *dying* for him. If he is but once mounted on the *wing* of pure *Love*, he cannot chooſe but be tranſported by the *wing* of *deſire* too, and will inceſſantly be *flying* in every errand, upon which his *Beloved* ſhall pleaſe to ſend him. Which may once more appear by a fifth way of arguing. For Rom. 10. 10.

Sect. 5. Carnal *fear* is the greateſt and ſtrongeſt *Barr* to our *Obedience*. But *there is no fear in love*; *perfect love caſteth out fear*, 1 *John* 4. 18. And as it caſteth out *fear*, ſo it eſtabliſheth a *Hope* too. And *Hope* is evermore a *Spur*, by which we are *urged* to our *Obedience*, from its expectance of our *Reward*. It was this *Love* and *Hope*, which made S. *Paul follow* Chriſt, through every rough *paſſage* by *Sea*, and *Land*. He was ſo amorous of his Saviour, and ſo piouſly ambitious of the *Glory to be reveal'd*, that he *rejoyc'd* in his afflictions; and was readier to *die* for the *name* of the Lord Jeſus, than to fail in any point of yielding *Obedience*

dience to his *Commands*. Nor is it truer of S. *Paul*, than of *all* the meaneſt *Souldiers* in the *Army of Martyrs*, *That neither diſtreſs, nor perſecution, nor nakedneſs, nor famin, nor peril, nor ſword, nor life, nor death, nor any other Creature*, had any power to *ſtep in* betwixt their *Love*, and their *Obedience*. The reaſon of it is obvious, as 'tis to ſay that they were *Members* of Jeſus Chriſt; not only *reputed*, but *real* members. And 'tis natural for a member, as to *love* its own Head, ſo to live in *Obedience* to its *Direction*.

Rom. 8.

Sect. 6. Thus I ſeem to my ſelf to have made it evident, that *Love* is ever that *cauſe*, of which *Obedience* is the moſt natural and moſt inſeparable *effect*. 'Tis ſtill as ready to *obey*, as *water* is to *wet*, or *fire* to *Burn*. Nor can it better be repreſented, than by the nature of that *active* and *ſubtle* Element. *Knowledge* we may ſay is a kind of *light*; but *Love* is more properly a ſort of *Fire*; and with that when the *Heart* is once ſufficiently inflam'd it cannot but ſend up thoſe *ſparks* of *Zeal* and *devotion* to its *Beloved*, which do *inkindle* a ſpecial *Pleaſure* in doing the things that he *commandeth*. The Pſalmiſts *Heart* was *hot* within him, *ſo hot*, that he tells the *fire was kindled*; and though he long held his Peace, yet his love did ſo *burn*, he was not able to *ſuppreſs* it, and ſo at laſt *he ſpake with his Tongue*. We may ſay therefore of *Love*, what the *ſpouſe* in the *Canticles* doth ſay of *Jealouſie*, (which is but one of Loves *Daughters*,) *The Coals therof are Coals of Fire*, which hath ſo *vehement a Flame*, *that many waters cannot quench it, neither can the flouds drown it*. Love indeed is ſuch a *flame*, as muſt *evaporate*, or *expire* or *burn out* its way through all that labours to *keep it in*. A thing ſo *buſie*, and *induſtrious*, as that in truth it can

Pſal. 39. 3.

Cant. 8. 6, 7.

no

no longer be called *Love*, than it is *doing* ſomewhat or other in *complaiſance* and *compliance* with its *Beloved*.

Sect. 7. Having now paſſed through the *Proof*, proceed we briefly to the *uſe* we are to make of this Inference. And firſt of all let us conſider, that if *Love* and *Obedience* are two *inſeparable Companions*, (the former as the *Cauſe*, and this later as the *Effect*,) It concerns us as much as our Souls are worth, to take a care that our *Love* be rightly *fixt* and *directed*. For it transforms us into the *Image* of whatſoever thing it is that we love the moſt. And according as our *object* is *good* or *evil*, It either puts us upon the *nobleſt*, or *meaneſt* offices in the world. If its object is *right*, we are the *beſt* ſort of *men*; but if it is *wrong*, the *worſt* of *monſters*. It being with *love*, as it is with *fire*, which in proportion to the matter on which it feeds, doth ſend up the *ſweeteſt*, or *noyſom'ſt* vapours. If it feeds on ſuch matter as *Graſs*, and *Tallow*, it cannot chooſe but have a *noxious* and *ſtinking breath*; if on *Cinnamon* and *ſtorax*, it fills the *Air* with a *perfume*. And juſt thus it is with the *flame* of *Love*. If it fixes upon *Chriſt*, it *breaths forth* nothing but pure *obedience*, and ſo abounds with *good works*, which are a *ſweet-ſmelling ſavour*; ſuch a *ſacrifice of Incenſe, as with which God is well pleas'd*. In which reſpect alone it is, that the *Bridegoom* in the *Canticles* is thus expreſt to court his *ſpouſe*; *How fair is thy love, my ſiſter, my ſpouſe? How much better is it than wine, & the ſmell of thy garments than all ſpices? A garden inclos'd is my ſiſter, my ſpouſe; Thy plants are an Orchard of Pomgranates, with pleaſant Fruits, Camphire, & Spikenard, Calamus, and Saffron, with trees of Frankincenſe, Myrrh, & Aloes.*

The Application.

2 Cor. 2. 15. Eph. 5. 2.

Cant. 4. 10, 11, 12, 13, 14.

Thus

Thus our Saviour is ſuppos'd, in *Solomons* elegant *Hypotypoſis*, to ſet out the *Graces* of his *Church*, and ſo of every *Soul* in it, eſpouſing *Chriſt* for her *Bridegroom*, and his *Commandments* for her *guide*. Whereas if our *Love* does fix, and feed upon the *Creature*, it ſends forth a dangerous and loathſome *ſtench*: a ſtench ſo *odious* to God Almighty, that *ſin* (for this reaſon only) is called βδέλυγμα in Scripture, which does equally ſignify what is *abominated*, and *ſtinks*. Yet in this very *mire* men of *ſwiniſh affections* delight to *wallow*. For whatſoever 'tis we *love*, be it as *ugly* as the *Devil*, we *paint* it *handſom* in our *thoughts*, and *blot out* all its *deformities* with our *Imaginations*; and ſo we love it not as it is, but rather as it is *diſguis'd* and *fancyed* by us. And hence it is that we are *able* to be ſo paſſionately *in love* with ſome Boſom *ſins*, though ſo much *uglier* than the *Devil*, that *ſin alone* hath been able to *make* him ugly. For when our *Spirits* are ſo *unworthy* as to ask Counſel of our *Fleſh*, our fleſh preſents it to us as *lovely*. And from that inſtant forwards, we look upon it with a *Fleſhly*, that is to ſay, with a *Lovers* eye. And ſure the *Eye* of a *Lover* ſees *no defect* in its *Beloved*. The *blackeſt Crow* in the world is much more doated on by a *Crow* than whatſoever we can commend in the *whiteſt Turtle*. But this is only a *ſimilitude*, cannot deſerve to be a *Proof*. For we as *Sinners* do owe to *Induſtry*, what the *Crow* does to *Nature*. Being naturally *unable* to doat on *ſin*, as it is *ſin*, we are fain to *dreſs it up* with ſome *Turtle's Feathers*. And having ſo done, we are fain to uſe our *wits* to make ourſelves become *ſtupid*. Speaking no better of ſin than this, that it has comelineſs in its *kind*, and is *proportionably* handſom, and *comparatively good* too. Not good in *itſelf*, nor good in *others*, but yet *the Fleſh*

πεῖν βδέλυγμα. Rev. 21. ult.

Fleſh repreſents it as *good* for *us*. Avarice is *good* to increaſe our *Treaſure*. Ambition is as *good* to advance our *Credit*. Luxury *good* to baniſh *Melancholy* and *Sadneſs*. Another mans *Avarice* is flat *Idolatry*; but our own is *Good-husbandry*, becauſe *our own*. Another mans *Knavery* deſerves a *Gallows*; but when it lies in *our Boſom*, 'tis a moſt neceſſary *Prudence*. We hate the *Proud* and the *Aſpiring* the moſt that may be; whereas in *us* 'tis but *Bravery* to be *Ambitious*. Another mans *Exceſs* is a *ſcandalous Sin*; whilſt our own is but an Argument of the *Right* which we have to *the Creature-comforts*. Now by what are we betray'd to all theſe *miſchiefs*, but by the meer *miſapplying* of our *Affections*? And what then have we reaſon to be more afraid of, than of *ſetting* our *Affections* upon the *Earth*? We find by evident Experience, (and in all manner of Caſes,) that ſuch as is our *Love*, ſuch will be our *Submiſſions*, whether to that which is *above*, or which is infinitely *below* us. 'Tis This hath made ſo many *womaniſh uxorious Husbands*; ſo many *childiſh indulgent Parents*; ſo very many *ſervile obedient Maſters*. 'Twas this made *Ahab*, (I do not ſay the *Husband*, but) the *Wife* of *Jezebel*; and *Eli* a *ſlave* unto both his *Sons*; *Herod*, though a *King*, an humble *ſervant* to *Herodias*; *Darius*, though an *Emperor*, meanly *gaping upon Apame*; and *Hercules*, though an *Hero*, ſubmitting tamely to the *blowes* of a feeble *Omphale*. Nor will it be otherwiſe with *ourſelves*, who are called *Chriſtians*; who having the *Earthineſs* of their *Love*, ſhall not be able not to *ſtoop* to their *Idols* too. If we love *Herod*, as He *Herodias*, we ſhall keep *his* Commandments, as He did *Hers*; though *this* be *one* of his Commandments, that we *ſlay* our own *Infants*, put to *flight* the child *Jeſus*, and joyn ourſelves with a *Pilate* to plot his *Death* too.

1 Eſdr. 4. 3. παιδίσκος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ. Lucian.

too. But if we *love* the ſame *Jeſus*, as much as *Herod* did *Herodias*, we ſhall *obey* him as exactly, as *He* did *Her*. For we ſhall *turn the right cheek to him that ſtrikes us on the left. To him that takes away our cloak we ſhall yield our coat alſo. When we do well, and are beaten, we ſhall not threaten, but intreat.* We ſhall *lay up* our *Treaſure, not in earth, but in Heaven.* And whetherſoever Chriſt calls us, to *Herod's Court*, or *Pilat's Hall*, to the *Garden*, or the *Croſs*, we ſhall eſteem it our greateſt Riches, *To leave all we have and to follow Him.*

Sect. 8. Seeing therefore 'tis ſo evident, that whereſoever there *is Love*, there cannot chooſe but be *obedience*, and that our *obedience* cannot chooſe but be *agreeable* to our *Love*; our firſt Indeavour is to be this, that we beware *what* we love. And ſince 'tis *natural* for us to love the *individuals* of our own *ſpecies*, who do carry God's Image as well as we, and betwixt whom notwithſtanding there is very great difference; let it be our next Indeavour, that we beware *whom* we love. Laſtly, becauſe we are *commanded* to love our *enemies*, and therefore more than *permitted* to love our *Friends*; let it be our third Indeavour, that we beware *how* we love. We muſt love *one another*, or elſe we cannot love *Chriſt*; not at leaſt in ſuch ſort, as to *keep his Commandments*; one of the chief of which is this, *that we love one another.* Our *love* is *to abound more and more towards all men*; *eſpecially towards all the houſhold of Faith.* But we muſt love them in *meaſure*, not at all in *perfection*; not in ſuch an high pitch, as to keep their Commandments *without exception.* We are in ſome caſes oblig'd *to call no man Maſter upon Earth*; and to obey him

him that ſaith, *be ye not the Servants of men.* We are to love one another, for *Chriſt*'s ſake only; and only *Chriſt* for his *own.* Now to prevent our being *careleſs*, whether we *love* him, or love him *not*, or whether ſo as will ſuffice for the due *keeping of his Commandments*,

Sect. 9. Let us *ſecondly* conſider the *unſpeakable danger* of our *Defect.* As firſt the perfect impoſſibility of ever entring into his Glory, without the *keeping of his Commandments*; next the equal impoſſibility of ever keeping his Commandments, whilſt we are *cold* in our Affection to *Him*, or *Them.* One of the *chief* of his Commandments, which he delivered to us as *Chriſtians*, and by which we are *diſtinguiſh't* from *Jews* and *Gentiles*, is *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpightfully uſe you.* But how *incapable* are we of *that*, whilſt we are *wanting* in our *love* unto *Chriſt himſelf*, who is ſo far from being an *enemy* to any of us, that 'tis a kind of a *Meioſis* to call him *Friend?* Again 'tis *another* of his Commandments, *that we rejoyce in perſecutions, that we deny our own ſelves*; and that *taking up his Croſs*, *we do* ſo *follow* him, as *to hate our own lives in compariſon of Him*, which (though abſolutely * *neceſſary* to our being *his Diſciples*, yet) how *incapable* are we of doing, unleſs we love him a great deal better, than both our *eaſe*, and our *Pleaſures*, our *Reputations*, and *our ſelves* too? And then how highly does it concerns us to *wean* our-ſelves from *this world*, with whoſe *love* the love of *Chriſt* is ſaid to be utterly *inconſiſtent?* (*Jam.* 4. 4.) ſhall we then be verier *Babes* than our *ſucking children*, by being fonder of *the world*, which is a *ſtrange* and a

Matt. 5. 44.

Matt. 5. 12.

Mark 10. 21.
Matt. 16. 24.
Luke 14. 26.
* Matt. 10. 37, 38.
Luke 14. 26, 27, 33.

cruel Nurſe, than *they* are ever wont to be of the *Mothers Breaſt*, from which they draw the very ſubſtance and means of *Life*? ſhall we not *wean* our ſelves from the *world*, from whence we *ſuck* nothing but *Poiſon*, and the *preparatories of Death*, by the ſame Art and Method, which we uſe in the *weaning* our *ſucking Infants*? Is it not a very *ſad* and *unexcuſable* Abſurdity, that the Tall *Parents* ſhould go to School to their poor *Brat* of a *ſpan long*, and yet complain of too *hard* a *leſſon*? That they ſhould lay upon their *Infant* an heavier burthen, than they are willing to bear *themſelves*? That *the Babe* of a *year old* who is not able to diſtinguiſh between a *Fiſh* and a *Scorpion*, ſhould be put upon the *practice* of *ſelf-denial*, whilſt *themſelves*, however *aged*, are hardly yet ripe for the *doctrine* of it? An abſurdity very *ſhameful*, but no whit *ſtrange*, becauſe our cuſtomary *experience* that ſo it *is*, does extenuate the *wonder* that ſo it *ſhould be*. And yet as we never can *obey* Chriſt, until we *love* him; ſo the true *love* of Chriſt can never *enter* into our Hearts, until the *love* of this *world* hath had its *Exit*; Nor can we *ceaſe* from our love of a tempting world, until, as *children* from the *Breaſt*, we are *weaned* from it. And hence it was that the *Cradle* became the *Pulpit*, from whence the *ſucking child* preach't to the *Prophet David*, whoſe choiſeſt *learning* was *to refrain*, and *to keep his ſoul, like as a child that is weaned from his Mother.* And from this very Topick did God upbraid his people *Iſrael*, who were rather *of years*, than *of diſcretion* to be men, *Iſa.* 28. 9, 10. For ſooner will a *Babe*, who is not weaned from the *Breaſt*, attain to *knowledge*, than his *Parents* to *Religion*, being not weaned from *the world*. Now to enable our ſelves the better for the tranſforming of our love from the *world* to *Chriſt*,

Pſa. 131. 1, 2, 3.

Sect. 10.

Sect. 10. Let us be resolute in the *third* place, to converse with *it* less, and more with *him* than we are wont. For a *competent* familiarity ingenders *love*, though *too much* of it begets *contempt*. But *Discontinuance* breeds *coldness* and *indifferency* in our Affections. As therefore the way to wean an *Infant*, is to *sever* him from the *Breast*, whereof the *Infant* grows *careless*, when sufficiently accustomed to *other meat*; so to wean *our selves* also from the *embraces* of the *world*, we must *abandon* its company, and *discontinue* our Acquaintance, and *accustom* ourselves to *another diet*, that is to say, to the *law of Christ*. And then by being so accustomed, we shall be *careless*, if not *forgetful*, of worldly Pleasures and Delights. I do the rather crave leave to dwell on this somewhat the longer, (notwithstanding what I have spoken to the same end and purpose in other places,) because there are who do impose so great a Fallacy on themselves, as to conclude against the pleasures of living *strictly*, meerly from their *own want* of a *due experience*. A thing of so very great importance, that even * *Eudoxus*, and || *Epicurus*, though the great *Patrons* of *Sensuality*, did recommend a *life* of *vertue* to all their Followers, not from a Principle of *Piety*, but *Pleasure only*. Not as the *nobler* way of life, but the more *voluptuous*. The reason is, they had try'd both courses; and so were Proselytes not to *vertue*, consider'd simply in it self, but to the *Pleasure* and *Convenience* they met with in it. So important a thing it is to make an *essay* of a method, before we rashly conclude *against* it.

* διαφερόντως ἐδόκει σώφρων εἶναι. —— καὶ ἐπιστεύοντο οἱ λόγοι, διὰ τὴν τοῦ ἤθους ἀρετήν. Aristot. Ethic. l. 10. cap. 1.

|| *Virtutes coluit non tanquam per se bonas, sed in quantum aptissimas ad quietè vivendum, vel quia vitam tutiorem, & voluptatem efficiunt pleniorem. Nec justitiam censuit per se optabilem, sed quia jucunditatem afferret.* Torquatus apud Cic. de Fin. l. 1.

τὰς ἀρετὰς διὰ τὴν ἡδονὴν αἱρεῖσθαι, οὐ δι' αὐτάς. Epic. *apud* Laert. l. 10.

But

But how can any man paſs a judgment, touching *Colours* and *Shapes* which he *never ſaw*? or touching the *ſavour* of a *diſh* which he *never taſted?* or touching the *happineſs* of a *life*, of which he never had the *Patience* to make a *tryal?* Let *Chriſt* but have as fair quarter, as *the God of this World* is wont to meet with; let the *keeping* of his Commandments be try'd as *much*, and as *far*, as the *breaches* of them; and then if the greateſt *Apolauſticks* do not ſubſcribe to the *delights* of a new obedience, we may venture to give up our *Chriſtian Cauſe*. For though the *yoke* of *Chriſt's Precepts* is ſomewhat *rough* at the *beginning*, yet there are thouſands who can atteſt, that it grows *ſmooth* by being *worn*, and much the *fitter* for our *necks* too. In every thing that can be nam'd, be it an Art or a Science, a Faculty, or a Trade, we know 'tis *uſage* and *practice* which breeds *perfection*. He who *firſt learns* to write, or read, will find it *troubleſom* to the *Fleſh*; which yet by uſing *much* and *often*, he will not find inconſiſtent with *eaſe* and *pleaſure*. And exactly thus it is in the *School* of *Chriſt*; where the very ſame *leſſon* which is moſt *irkſom* in the *beginning*, is by *uſe* and *experience* made moſt *delightful*. We may be wedded to the *beſt* things, as we are commonly to the *worſt*, by ſuch a *cuſtom* of converſing with *them alone*, as will become an *artificial acquir'd Nature*. For as a ſinner, when you reprove him for his *ſwearing*, or *drinking*, or any *other* vitious *Habit*, will ſay, he is ſo *us'd* to it, as *not* to be *able* to *abſtain*; So if a man be as much *us'd* to the *Commandments* of *Chriſt*, and is able to ſay with *David*, *all the day long is my ſtudy in them*, he will not be able to *abſtain* from thruſting his *neck* into the *yoke* of his Maſter Chriſt. The *yoke* will keep his Neck ſo *warm*, he will not dare to *leave it off*; and

that

that for fear of catching ſo great a *cold*, (that is to ſay, ſo great an *Abſence* of *love to Chriſt*,) as will carry him for *warmth* to the *Fire* of *Hell*. If he is askt why he refuſeth his *portion* of *voluptuouſneſs*, eats the *courſe Bread* of *Honeſty*, or *wears away* himſelf in *Meditation* and *ſelf-denial*; his anſwer is, he is ſo *us'd* to this courſe of life, victorious *cuſtom* hath ſo *ſubdued* him, and *conſcience* keeps him ſo much in *Awe*, that what with *Fear* on the *one* ſide, and pleaſure on the *other*, he hardly knows *how* to be more voluptuous. His *Faſting*, and *Praying*, *Mortification*, and *ſelf-denyal*, *Meditation*, and *Solitude*, are grown agreeable to his *Temper*, and *Frame* of *mind*. He is *gratified* by his ſtrictneſs, and very much *pleas'd* with his Severities. He is *delighted* with the thing which carnal *Cowards* are *afraid* of, and *vitious* perſons cannot *indure*. Has fought ſo long as a *Souldier* under the *Captain of his Salvation*, that *fighting* is one of his *Recreations*. Fighting, I mean, againſt the *enemies* of *Chriſt*, againſt the *world*, and the *Fleſh*, and the *Powers of Hell*. 'Tis one of the higheſt of all his Pleaſures, to be *above* the Pleaſures of *Sin*; and *one* of his *innocent* ambitions, to *tread* ambition under his *feet*. All he *covets*, is *contentment*: and all he *luſts after*, is a *Dominion* over his *Fleſh*. The greateſt of his *aims*, is to be *victor* of all he fights with; and the greateſt of his *victories*, is that he gets over *himſelf*. So beneficial is the *duty* of being *habituated* in vertue, that (as I ſaid once before,) it makes the glorious *Work* of *Grace* become a kind of *ſecond Nature*. For as the *Love* we bear to *Chriſt* begets the *keeping of his Commandments*, ſo does our *keeping thoſe Commandments* as much *improve* and *cheriſh* in us our *love* of *Chriſt*. We ſhall not be able to abſtain from the *love* of *Chriſt*, when there

there is ſomething in *ourſelves* to which the *Nature* of *Chriſt* himſelf does hold *conformity* and *agreement*; and our *keeping* his *Commandments* will *beget* ſuch a *conformity*. It will, I ſay, beget in *us* ſuch an *Harmonie* with *Him*, as muſt needs infer in *Him* an equal *Harmonie* with *us* too. And whereſoever there is *Harmonie*, there *will* be *Love*, in things rational; As whereſoever there is *Love*, there will be *keeping of Commandments*.

Sect. 11. We may know therefore by this, whether or no our Hearts *deceive* us, when they make us believe that we *love our Saviour*. And ſo by conſequence 'tis a Tranſition to the *fifth* and *laſt Inference* the Text affords us.

CHAP.

CHAP. V.

That our obedience *to the* Precepts *of Jeſus Chriſt, is the* only warrantable Touchſtone, *whereby* to try, *and* examin *the love we bear unto his* perſon. *And becauſe by the force of our love to Chriſt, there is a mutual* Cohabitation *'twixt* Him *and* Us, *this will alſo be a Rule which cannot poſſibly* deceive *us, in what it moſt of all concerns us to labour in without Error, even the* making of our Calling and Election ſure.

Sect. 1. AMongſt the ſeveral ſorts of men, who are commonly wont to call on the name of Chriſt, and upon whom his name is call'd, there are not Two of Ten Thouſand who will not challenge him for a *Saviour*, and make Profeſſion of as much *Love*, as if they could prove it by their *Obedience*. But we may ſay of *God himſelf*, as of moſt *great men*, that his *admirers* are very *many*, but he hath very *few friends*. It is agreed upon by all, that they all *ought* to love him; but 'tis agreed upon by all too, that of the *all* who ought to love, *few* do love him as they *ought*. For how many are there of *them* who do moſt of all *profeſs* to be lovers of him, who yet do reckon their very *Rebellions* amongſt the *Arguments* of their *Loyalty*, and ſpecial *Tokens* of their *Affection*? As if our Lord had ſaid to *Them*, in a direct *contrariety* to what he ſaid to his *Diſciples*, [If ye love me, *break* my Command-

ments.] Such as are *keepers* of Chriſts Commandments, with a *Belief* that 'tis the way whereby to *enter into life*, and that in *this* they are to *work out their own Salvation*, are not allowed a better character, than that of *good legal and moral men.* And the *good works* of ſuch as *Theſe* are but *glittering ſins*, in the opinion of thoſe *projectors*, who are ſuch *Niggards* as to *ingroſs* the *work of Redemption* to *themſelves.* But ſuch as *break* Chriſt's Commandments, with a *Belief* that they *cannot*, or *need* not keep them, (whilſt they can break them ſo *ſecurely*, as not to fall into a doubt of their being *ſav'd*,) yea that they *ought* not *ſo* to keep them, as of *neceſſity* to Salvation, *theſe* they peremptorily reckon amongſt the *Veſſels of Election.* And are not *they* very ſufficiently miſconceited of *themſelves*, and their *love* to *Chriſt*, who rather than acknowledge any *want* of love to him, will aſcribe their fouleſt crimes to the *overflowings* of their *Affection?* So very *eaſie* a thing it is for men to be *flatterers* of *themſelves*, and quite miſtaken in their Affections, that as they who *flung ſtones* at their Heathen God *Hermes*, made no doubt but they did it in *pure Devotion*, ſo there are Chriſtians who ſeem to think, that they can *break Chriſt's Commandments* with every whit as good a *zeal*, as *Moſes* brake the *two ſtones* wherein the Commandments were but *written.*

And therefore in this conſideration, it does concern us very nearly to bring our Love to the *Touch-ſtone*, before we paſs it for *currant* in our *eſteem.* We are to follow that advice which S. *Paul* gave to his *Corinthians*, 2 Cor. 13. 5. *That we examine our ſelves whether we be in the Faith, and that we try our own ſelves.* It being ſo ordinary a thing, for *Devils* to be *transformed* into *Angels of light*, and for the *worſt* kind of *vices* to look like

like the greateſt and *faireſt vertues*, that the moſt *talkative Profeſſors* of Chriſtian Purity and Knowledge are ſeldom able to diſtinguiſh betwixt *Hypocriſy*, and *Love*; betwixt *Attrition*, and *Contrition*; *worldly ſorrow*, and *Repentance*; betwixt *Preſumption*, and *lively Faith*; betwixt *Security*, and *Aſſurance*; or a downright *Stupidity*, and *Peace of Conſcience*; which ſhews the *uſe* and the *neceſſity* of bringing them all unto the *Teſt*, that ſo we may not be in danger to *take* them for more than they are *worth*; nor perſevere in thoſe *Habits*, of which we cannot too ſoon be *ſtript*. That we may not over-greedily catch hold on a *Fiſh*, which will prove in concluſion to be a *Scorpion*; nor pleaſe our ſelves with an opinion of our *great Love* to Chriſt, which will be found after Death to have been but a *great Diſſimulation*. By what hath hitherto been ſpoken,

I do not doubt but 'twill be eaſily agreed by *all*, that men are apt to be *miſtaken* in the *nature* and *meaſure* of their *Affections*, and that by conſequence it concerns them to make a Tryal, whether their *Affections* are *right*, or *wrong*. All the difficulty will be, how to agree upon the *Touch-ſtone* by which the *Tryal* is to be made. And ſeeing the world is to be *divided* about the *choice* of this Touch-ſtone, (ſome liking one thing, and ſome another,) I think it fit in proportion that I divide my *Diſcourſe* too. Speaking firſt of the *Negative*, by ſhewing what it *is not*; and then in the *Affirmative*, by ſhewing clearly what *it is*. A method the rather to be admitted, becauſe to *refuſe* that which is *Falſe*, is in itſelf of great vertue to *diſcover* that which is *True*.

The vulgar ſort of profeſſed Chriſtians, who are the ſpeculative *Solifidians*, will not ſubmit to any *Tryal*,

unleſs their own *Fanſie* may ſit as *Judge*. And being deſtitute of *obedience* to the *Commandments* of Chriſt, which ſhould be *a witneſs from without* of the love they bear to him, whereby they might *prove* it to *other men*; they appeal to the *ſtrength* of their own *perſwaſion*, call'd *a witneſs from within* of their Love to Chriſt, and whereby they pretend to prove it inwardly to *themſelves*. But this is an Error ſo *full* of *danger*, and indeed ſo *void* of *ſenſe*, that I know not if I may judge it more *extravagant* in *itſelf*, or more *pernicious* in its *effects*. For 'tis apt to place *preſumption* on the right hand of *Faith*; and does make the *ſanguin'ſt Hypocrites* to paſs in diſguiſe for the *holieſt men*. Miſtakes a *callous*, and a *ſear'd*, for a *quiet* Conſcience; and ſets up every mans *heart* as the great *Touchſtone* of his Affections, though *itſelf* needs a *Touchſtone* the moſt of any. For what ſaith God by the Prophet *Jeremie? The Heart of man is deceitful above all things, and deſperately wicked, who can know it?* Jer. 17. 9. Touching our *heads*, and our *hands*, and *other parts* of our compoſition, we may be eaſily ſuppoſed to have *ſome* knowledge; *But God alone is the ſearcher of all our hearts*, Jer. 17. 10. And are not they in a goodly way of being rectified in judgment, both concerning *themſelves*, and their *love* to *Chriſt*, who take their meaſures from the *Fountain of all deceit?* God was never more angry in the Times of the Law, than with them who were *Prophets of the deceit of their own Heart*, Jer. 23. 25. Thoſe Plaiſterers of Satan, whoſe cuſtom 'twas to *dawb with untemper'd morter*, and *to heal the wounds of the people ſlightly, ſpeaking peace to their Conſciences* before their Conſciences had *Peace* with *God*. And 'tis as evident from the words of the wiſe King *Solomon*, (*Prov.* 24. 24.) that nothing but

Compare Iſa. 5. 20, 23. *with* Jer. 23. 14, 33.

Woes

Woes and *Imprecations* belong to those *Temporizing* and *Popular* Teachers, who do nourish *themselves* with the peoples *Favour*, by nourishing the people with their *deceits*. For there is no higher way whereby to *gratifie* the *Devil*, and make him *glad*, than by lulling poor souls into *carnal security*. Nor can a speedier course be taken to make them *carnally secure*, than by making them believe, that let their Sins be what they can be, they may be *lovers of Christ*, and *vessels of absolute Election*, and can never fall *totally*, much less *finally* from Grace, and that for this reason, because they *think* so; because they are inwardly *perswaded*; because 'tis *set upon their Hearts*, (as they use to word it;) because they take it for *granted*, and do not make *the least doubt*. A way of reasoning I cannot tell, whether more *common*, or more *irrational*. For to say, they are *assured*, because they *stedfastly believe*; or that they *know* they shall be sav'd, because they are *strongly perswaded* of it; is to argue that they *know*, even because they *know not*. For *Faith*, and *Knowledge*, (in the proper acception of the words,) cannot be conversant at once about the very *same object*. And that men may take *that* for the *voice* of *Conscience*, or else for the *whisper* of *God* within them, which yet is nothing in the world, but either a *forgery* of the *Head*, or a *Deceitfulness* of the *Heart*, is very evident from the Scriptures both of the Old and New Testament. For there we read of *a Generation* (a) *who are pure in their own eyes, yet are not washed from their filthiness*. (b) *Who bless themselves in their own Hearts, saying, we shall have peace*, even whilst they persevere *in adding Drunkenness to Thirst*. We read of the (c) *Hypocrites having an Hope*; but we read too, that *it shall perish*. (d) We read of *Priests teaching for hire*, and *Magistrates*

(a) Prov. 30. 12.

(b) Deut. 29. 19.

(c) Job 8. 13, 14.

(d) Mic. 3. 11.

Magiſtrates judging for reward, whilſt *yet they lean upon the Lord, and ſay, Is not the Lord among us? none evil can come upon us.* Many will *plead* their great *merit,* who yet ſhall be *damn'd* in the day of Judgment, *Matth.* 7. 22, 23. And even the *children* of *the Devil* may *think that God is their only Father, Joh.* 8. 11. All which being conſider'd, I cannot approve of their *skill* or *kindneſs* (whereof we have an account in Print) who taught an *horrible Malefactor* to pleaſe himſelf with this *Syllogiſm,* after his ſentence of Condemnation for *wilful murder.* [*God hath ſaid, Whoſoever repenteth, and believeth, ſhall find mercy, and be ſaved. My Conſcience telleth me, and witneſſeth to me, that I repent, and believe, and am one of thoſe* [*whoſoever,*] *therefore Chriſt is mine, I ſhall find mercy, and be ſaved.*] Now admit that this Murderer was in a very ſafe ſtate; yet ſure he took not the way to *prove* it, but only the way that he had been *taught.* For what he took to be the dictate or ſuggeſtion of his *Conſcience,* might be poſſibly nothing more than the *deluſion* of his *Phanſie,* or the pleaſant *deceit* of his *Imagination.* And this is certain, that unleſs by *Repentance* he meant *Amendment,* (which he could not well diſcover as he was haſtening to the Gallows,) and unleſs by *believing,* he meant an *Operative Faith,* ſuch as *worketh by love,* and by ſuch a love too as is the *fulfilling of the law,* (which he could not well be *ſure* of as he was going into his *Grave,*) there was not ſo much as *poſſibility,* that he ſhould prove himſelf *ſure* of having an intereſt in Chriſt. The murderer ſhould therefore have argued thus, [*Whoſoever believeth and repenteth,* and *does both ſincerely, ſo as to lead a new life, and to bring forth fruits meet for Repentance, He hath an intereſt in Chriſt, and is in a ſtate of Salvation.* But I *believe and repent, and I hope ſincerely,*

See the Confeſſion of Faith *by the* Aſſembly of Divines. *ch.* 18. *p.* 31.

See the Penitent Murderer, *in* the Account *of* Thomas Parſon.

cerely, and alſo hope that if I live, I ſhall lead a new life; therefore I humbly hope I have an intereſt in Chriſt, and, in conſequence of that, *am in a ſtate of Salvation.*] In the mean time he ſhould have pray'd, (and his *Teachers* ſhould have *helpt* him, both by their *Prayers* and their *advice*.) that God would deliver him from the danger of being *deceived* by his own *Heart*, into *ſecurity* and *preſumption*, which would only have betray'd him into a *miſchievous* conſolation; he having deſerved by his Impieties to be one of their number, who *are delivered up unto ſtrong deluſions*, and wholly *left to believe a lye*. This, I ſay, ſhould have been done; becauſe there is nothing more agreeable to the condition of *ſuch* a *Penitent*, as had been lately (by his Confeſſion) at once a *Robber*, and a *cheat*, a *fornicator*, and a *blaſphemer*, and even a *murderer* of his *brother*, (ſleeping innocently by him in the very ſame bed,) than to mingle his *Faith* with pious *Fear*, and his *Hope* with that holy *trembling*, wherewith we all are to *work out our own Salvation.* 2 Theſſ. 2. 11. Philip. 2. 12.

Now having hitherto made an *Amulet* for the *contagion* of the *Times*, by the *negative* part of my undertaking, which hath been only to diſcover how we muſt *not* examine our love to Chriſt, and which is *not* the true Touch-ſtone whereby our ſtate is to be try'd; I am next, in the *Affirmative*, to recommend that *authentick*, and *only warrantable Touch-ſtone*, which is *approv'd* for the purpoſe in *holy writ.*

And firſt the words of my Text may ſerve to be their own proof. Becauſe our Saviour did not ſay, as he was going out of the world, if ye love me, make it appear by being *ſorry* for my *departure*; for they might eaſily be *ſorry*, meerly in love unto *themſelves*. Nor if ye love me, make it appear, by your inward

perſwaſion

perſwaſion that ye love me; for ſuch a *perſwaſion* is often *falſe*, and when it is *true*, is not alſo *Scientifical*. Nor if ye love me, make it appear, by your *outward perſwaſion* that ye love me; for every *Hypocrite* is a *Profeſſor*, and every one that *hates* him can *love in Tongue*. They who *crucified* their Saviour did give him very fine words too, *Hale King of the Jews*, when yet they *cloathed* him in the *Purple* of his own *Heart blood*. But the ſaying of our Maſter was briefly this, *If ye love me, keep my Commandments*; which is as if he ſhould have ſaid, *make it appear by your Obedience*. Let me ſee the ſolid *Iſſue*, let me feel the good *effects*, and taſte the *fruits* of your Affection.

We may know the true *Teſt* of our *love* to *Chriſt*, by what we find to be the *tryal* of *one mans* love unto *another*; which cannot poſſibly be made by an inward *perſwaſion* in the *one*, or an outward *profeſſion* in the *other*. But he who *gives* us the richeſt *preſents*, and is *readieſt* to do us the greateſt *good*, is moſt unwearyedly *delighted* in our *converſe*, and moſt ſenſibly *toucht* in our *Reputation*, joys the moſt in our *welfare*, and moſt condoles in our *affliction*, is not ſparing of *coſt*, or *care*, when he thinks he can *ſpend* them to *our Advantage*, and is ambitious to indear us on all occaſions, although it be at the hazard of *Life*, and *Fortune*, *He* is the perſon of all the world, whom we do reckon as our *trueſt* and *ſolidſt Friend*. And by the very ſame meaſures, are we to judge of *that love* which we bear to *Chriſt*. If the *beauty* of his *Goodneſs* is really enter'd into our *Souls*, and hath *ingraven* in our *Breaſts* the *Image* of him; it does not only *inkindle* in us the fire of *Love*, but *rouzeth* it up into *Deſire* too, and apply's it to the *Object* which the fair Image does *repreſent*; thence we are fixed with *Attention* in contempla-

templation of his beauty, and take ſuch *pleaſure* in that attention, as to *diſtaſte* the very things with which we were wont to be delighted; and that for this reaſon, becauſe they offer to *divert*, and as it were *pluck* us from our *injoyment*. For we are *pleas'd* with his *preſence* in every thing that *repreſents* him; be it the *ſtricteſt* of his *Precepts*, the *pooreſt* of his *Members*, the moſt *deſpiſed* of his *Meſſengers*. We love to *think*, and *ſpeak* of him, when we conſider him as he is *abſent*. The very *Remembrance* of him is *ſweet*, and therefore frequently *recurrs*. And this our Love is ſtill *improv'd*, by him by whom it is *begun*. For we love him ſtill the *more*, the *more* we love him. At laſt the *ſoul* is ſet on *fire*, which burns up all the *droſs* in us, *devours* our *love* of the *Creature*, becomes *Predominant*, and *unquenchable*, the loſs of our *Blood* cannot *extinguiſh*, or make it *cooler*. It makes us *ſick* of a *pleaſant Feavour*, that is, of *Love*, (as the *ſponſe* in the *Canticles* ſets forth her love unto the Bridegroom;) Being once ſick of *love*, we are ſick of *life* too, and therefore *deſire to be diſſolv'd*, that we no longer may *believe* in, but *be with Chriſt*. The deſire of this *Union* makes us to go out of *our ſelves*, as 'twere *ejaculating* our Souls, by fervent *Prayers*, and *Thanksgivings*, and all other acts of our *obedience*, expreſſed here in one word, by *the keeping of Commandments*. Theſe I ſay, are the *Fruits*, and therefore the *tryals* of our Affection, and as well of its *nature*, as its *degrees*. This is that *natural kind* of *Dialect*, in which our *love* of Chriſt *ſpeaks*, and makes *probation* of it ſelf; where there is not ſuch *obedience*, there cannot be poſſibly ſuch a *love*; for an *affectionate Rebel* is a contradiction *in adjecto*. Let the *profeſſion* of our Religion be as *right* as it will, and our *Judgment* as *Orthodox*

as any can be, yet all is nothing without *obedience.* And this I take to be the meaning of S. *Pauls* words
1 Cor. 7. 9. to the *Corinthians, Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the Commandments. That* is ſomething to the purpoſe, and with our Saviour, *all in all.* For being told by the company, that his *Mother* and *his Brethren ſtood without to ſpeak with him*, He immediately return'd, *who is my Mother? and who are my Brethren? even He that doth the Will of my Father which is in Heaven*, (and 'tis the Will of the *Father* that we *keep the Commandments* of the *Son*,) *the ſame is my Brother, my Siſter, and Mother.* Nay, by the *keeping of the Commandments*, we do not only know our *love*, but we *know* our very *knowledge*, our *affinity to the Truth*, our *being in Chriſt, and Chriſt in us.* And laſt of all it is by *this*, (continued in unto the *end*,) that we *make our Election and Calling ſure.* The *firſt* of theſe is very evident from *John* 14. 21, 23. and 1 *John* 2. 5. The *ſecond* is as plain from 1 *John* 2. 3, 4. The *third* is as plain from 1 *John* 3. 19. The *fourth* is ſo too from 1 *John* 3. 24. Where we have *two ways* of knowing whether Chriſt abideth in us and we in Him: To wit, by our *keeping his Commandments*, and *by the Spirit which he hath given us.* Not by *this* without *that*; becauſe it is no longer in us, than we *keep his Commandments.* The *firſt* and *laſt* is moſt conſpicuous in the 2 *Pet.* 1. 5, 6, 7, 8, 9, and 10 *verſes*, where the Apoſtle does exhort us *to give all diligence, to make our Calling and Election ſure.* How then can our *diligence*, and *all* our *diligence* be employ'd, unleſs in the *keeping* of the *Commandments*, and in the keeping of them *all* too? For ſo he ſeems to explain himſelf in the very next words, *If ye do theſe things, ye ſhall never fall.* And what is meant

meant by *theſe things*, but that *long chain of Moral and Theological Graces*, in the 5, 6, and 7 verſes of that chapter, which in effect are nothing elſe, but ſeveral *Habits* of *Obedience* to the *Commandments of Chriſt*? And by *theſe* S. *Peter* teacheth us how we muſt *judge* of our condition. *For if theſe things be in us, and abound*, they *make us fruitful in the knowledge of our Lord Jeſus Chriſt.* (v. 8.) *But he that lacketh theſe things is blind*, and *cannot ſee afar off, and hath forgotten that he was purged from his old Sins.* (v. 9.) Which is as much as to ſay, that the keeping of the Commandments is all in all, for if we *keep them*, we are *happy*, and if we *break* them, we are *undone*. I ſay we are *happy*, in caſe we *keep* them, becauſe by keeping them *we make our Election ſure*. I do not ſay *we make our ſelves infallibly ſure of our Election*, and that by *ordinary means too, without immediate Revelation*; as an *Aſſembly of Divines* have made *profeſſion* of their *Belief*. For as *Faith* is a good *man's*, ſo *infallible aſſurance* is *God's* peculiar. And it implyes a *contradiction*, to ſay a man may be *infallible*, in what he does but yet *believe*. For as *infallibility* implies a *knowledge* in *perfection*, ſo *belief* implies ſtrongly a *knowledge* only *in* * *part*, that is, in ſome meaſure, *a want of knowledge*. Which infers a *fallibility* in him that *wants* it. When we ſay *we do believe* we ſhall never fall, and that *we do believe* we are veſſels of Election; our meaning is, *we do not doubt it*, not at all that we *cannot*, or *may not err*. When *Adam* ſtood in a *ſtate* of *Innocence*, he did *believe without doubt* he ſhould ſo continue. When *Lucifer* ſtood in a *ſtate* of *Glory*, he did *not doubt* in the leaſt of his being *ſafe*. But the *event* does ſhew plainly in *Him*, and *Adam*, the *poſſibility* of their falling, *before* they *fell*. So as long as *we* ſtand in a *ſtate* of *Grace*,

Confeſſion of Faith, chap. 18. Art. 2, 3.

* 1 Cor. 13. 9, 12.

and do *ſo love* our Saviour as to *keep his Commandments* we have reaſon to be *confident* of our Election, but not *infallibly aſſur'd* becauſe we are not *omniſcient*, yea, do *not know* our own *Hearts*, and cannot tell what a *Day*, or what an *hour* may bring forth. Whilſt we are *militant* here on *Earth*, we do *Hope* for Heaven; but ſhall *then* only be *ſure*, when we ſhall take it into *poſſeſſion*. * They who urge S. *Peter's words* for an *infallible aſſurance*, (2 *Epiſt. chap.* 1. *ver.* 10.) where the word is βεβαίαν, and notes the *ſureneſs* of the *Election*, not βεβαίως, implying *aſſurance* in the *Elect*, do prove no more from that Text, than that they quite *miſtake* its *meaning*. Not through an *Ignorance* of the original, but a *forgetfulneſs* to *conſult it*. It may ſuffice for our comfort, that *God himſelf* is *infallible*, though *we* may *err*. And though we know not what we *are*, much leſs what we *ſhall* be, yet *this* we know ſurely, *That all the paths of the Lord are Mercy and Truth unto ſuch as keep his Covenant and his Teſtimonies*, *Pſal.* 25. 10. We are *infallible* in our knowledge, that *God is faithful*, ſo as he cannot fail poſſibly to make good his *promiſe*, if we ſhall manfully *perſevere* in our *performance* of the *condition*. And ſure the ſum of the Condition is briefly this, that we *love him ſo far*, *as to keep his Commandments*.

Ubi ſupra.

Heb. 11. 11.
Heb. 6. 10.

Again, that this is the *Teſt* of our *Love* to *Chriſt*, and the *means* whereby to make our *Election ſure*, may be as eaſily collected from *Heb.* 6. 10, 11, 12. Where the Apoſtle having premiſ'd *the work and labour of their love, which they had ſhew'd to Chriſt's Name, in their miniſtring to the Saints*, (v. 10.) He does immediately deſire them *to ſhew the ſame diligence, to the full aſſurance of Hope unto the end*, (v. 11.) And not to be ſlothful, *but followers of them who through Faith and Patience inherit*

inherit the promiſes. (v. 12.) From which words of the Apoſtle we are to gather *four things.* Firſt that he does not ſay *infallible*, but *full aſſurance of Hope.* Nor is it *He*, but our *Tranſlation*, which ſaith ſo much. For ἐλπίδος πληροφορία is but a *fulneſs of Hope*, not at all a *full aſſurance*, unleſs by *full aſſurance* is mean't a *fulneſs*, and *nothing elſe.* Next a *diligence* is requir'd for the attainment of this Hope, and this muſt be unto the *end.* The *promiſe* that we ſhall *reap*, is on *condition* that we *faint not.* We muſt therefore *ſo run*, 1 Cor. 9. that we may *obtain.* *Thirdly*, Our diligence muſt be *ſhew'd* too, that men may *ſee* it, and be the *better*, and *glorifie God* in our behalf. It muſt be ſhew'd in a *laborious* and *working* Love, a Love exhibited to *Chriſt*, by being employ'd upon his *Members.* The Love of Chriſt, if it is *true*, will be *ſhew'd* in this, that inſtead of being *idle*, or *empty-handed*, it hath its *work* and its *labour*, is ever *diligent*, and *induſtrious* in the *keeping of his Commandments.* Laſtly, the *promiſes* are not *inherited* through *Faith alone*, (which S. *James* calls a *dead*, and a *worthleſs* Faith,) but through *Faith* mixt with *patience*, which is not a *barren*, but a *fruitful*, not an *idle*, but *working* Faith. Such as *worketh* (by *Love*) impartial *obedience* to the *Commandments*: And ſuch as *worketh* (by *patience*) with perſeverance unto the *end.* Thus we prove, by our *obedience*, the real *ſolidity* of our *Love*; and by our *Permanency* in *both*, *make our Calling and Election ſure.*

It were eaſie for me to *argue* from a very great number of ſuch like *Topicks*, of which the old and new Teſtament afford much plenty. But that the *proof* of this Doctrine may not keep us too long from the *Application*, I ſhall conclude with what I find in the 8th *chapter* to the *Romans.* And thence the Point I am upon

upon may be *irrefragably* evicted. For *they* are true lovers of Chriſt, and real veſſels of Election, to whom there is *no condemnation. There is no condemnation to them that are in Chriſt Jeſus.* (v. 1.) They alone are *in Him, who walk not after the Fleſh, but after the Spirit.* And what other can *they* be, than ſuch as *keep his Commandments*? That this indeed is the evidence of our being in Chriſt, does farther appear by the *three Ifs*, in the 10, 11, and 13 verſes of that chapter. *If Chriſt be in you, the Body is dead, becauſe of ſin; but the Spirit is life, becauſe of Righteouſneſs.* And *if*
Rom. 8. 10, 11, 13. *the Spirit of Him who raiſed up Jeſus from the Dead, dwell in you, he alſo ſhall quicken your mortal bodies, by his Spirit which dwelleth in you.* And *if ye live after the Fleſh, ye ſhall die; but if through the Spirit ye mortifie the Deeds of the Body, ye ſhall live.* Now by *the Deeds of the Body* are meant *the Breaches of the Commandments.* And how are they *mortified*, but by *obedience?* We have the ſame in S. *John*, but a little more plainly. *Hereby we know that we know him, even by keeping his word*, 1 John 2. 5. *He that ſaith he abideth in Him, ought himſelf alſo to walk, even as he walked.* (v. 6.) Now we know that Chriſt Jeſus was ſo *ſubjected to the Law*, that that was conſtantly *the Path*, wherein *he walked.* And when 'tis ſaid by S. *Paul*,
1 Tim. 1. 5. that *the end of the Commandment is charity out of a pure heart, and of a good Conſcience*, and *Faith unfeigned*; The *Heart* is imply'd to be *impure*, the *Conſcience evil*, and the *Faith* but *hypocritical*, which is not evidenc'd by *charity*, and the keeping of the *Commandments.* All agreeable to the words of our Bleſ-
Luke 6. 44. ſed Saviour, *that men do not gather grapes from Thorns, and every Tree is known by its fruit.* But the *fruit of all Graces* is the *keeping of the Commandments*, and therefore by *that* we may *know* them *all.* Now

Now then let us *conſider*, that if the *keeping of the Commandments* is the true *Touchſtone* of our *Love*, whereby alone we may *prove* it to be *ſincere*; and withal the great *Requiſite*, for the *making of our Calling and Election ſure*; then is the *keeping of the Commandments* the *ſum* and *upſhot* of *all* that is call'd *Duty*. So that when *Solomon*, being *penitent*, turned his *Throne* into a *Pulpit*, and of a *King* became a *Preacher*, He was not able, with all his wiſdom, either to *teach*, or to *learn*, either a plainer, or higher leſſon, than *Fear God and keep his Commandments*. For this (ſaith he in the next words) *is the whole Duty of Man*. Men may ſpend their whole lives in inventing *Sermons*, and *Syſtems*, and other *diſcourſes* of *Divinity*, both from the *Pulpit*, and from the *Preſs*; But the *ſum* and *concluſion of all* is This, *Fear God and keep his Commandments*. It concerns us therefore extreamly to make a ſtrict examination, whether we find within our ſelves ſuch a *ſincere love* of *Chriſt*, as does not only ſhew it ſelf in our *mouths*, and *fancies*, but eſpecially in our *Hearts* and our *Converſations*. Such a love as carries with it a ready *obedience* to his *Commands*, and does by conſequence amount unto the *whole duty of Man*. It being ſo natural for a *Lover*, to ſeek the *benefit*, or *pleaſure*, and *ſatisfaction* of his *Beloved*, by doing that which he *deſires*, that *obedience* and *love*, *diſobedience* and *hatred*, are *promiſcuouſly* uſed in holy Scripture. For what S. *Paul* expreſſeth *thus*, in his Epiſtle to the Corinthians, [*Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the Commandments*,] the ſame S. *Paul* expreſſeth thus, in his Epiſtle to the *Galatians* [*Circumciſion is nothing, and uncircumciſion is nothing, but Faith which worketh by Love.*] So that *Faith* is all in all, as it *worketh by Love*. And

The Application.

Eccleſ. 12. 13.

1 Cor. 7. 19.

Gal. 5. 6.

Love

Love is all in all, as it brings forth *Obedience* to the *Commandments* of *Chriſt*. But *obedience to his Commandments* is all in all, as including and ſuppoſing both *Faith* and *Love*. *Chriſtianity it ſelf* is nothing worth without *Faith*; nor *Faith it ſelf*, without *Love*; nor *Love it ſelf* without *obedience* to the *Commandments of Chriſt*. For being *not kept*, they muſt needs be *broken*. And they that *break* his Commandments are ſaid to *hate* him, as they that *keep* them are ſaid to *love* him, *Exod.* 20. 5, 6. So the *carnal mind* of man is called *enmity to God*, *Rom.* 8. 7. And that for this very reaſon (in the next words following) *Becauſe it is not ſubject to the law of God.* And

This may prompt us to deſcend unto a *ſecond conſideration*, that ſeeing *love* and *obedience*, *diſobedience* and *hatred* are terms equivalent, put the *one* for the *other* in holy Writ; then, as we hope not to be reckoned amongſt *the enemies*, and *haters* of *God* in *Chriſt*, we muſt employ our *utmoſt ſtudy* upon the *keeping of his Commandments*. And *keep* them we muſt with the greater care, becauſe (like *Porcellane*,) they are of very *great worth*, and the *ſooneſt broken*. Beſides which, they have a property of being ſo *wholeſome*, or ſo *deſtructive*, that whilſt we *keep* them *intire*, they *keep* us too in our *integrity*; and if we cuſtomarily *break* them, they *grind* us certainly to *powder*. The *Prophet David* had ſo *ſmarted* by having *broken* two of the number, (the one with *Bathſhebah*, and the other againſt *Uriah*) as to have made a new Covenant with
Pſal. 119. 33. God Almighty, that if he would *teach him* once more the way *of his ſtatutes*, he would not fail for the future, *to keep them whole unto the end.* And to the end he might *keep* them the more *exactly*, he *laid them up* in a *ſure place*, wherein the *ſerpents* piercing eye ſhould not

not be able to *find* them *out*. He *lock't* them *up* in a *Cabinet* of which *God only* could keep the *key*. For ſo we have him ſpeaking to God himſelf, (*Pſal.* 119. 11.) *Thy word have I hid within my heart, that I might not ſin againſt thee.* Exactly ſo did bleſſed *Mary* by the *ſayings* of *Chriſt*, (her *Son*, and *Lord* too,) which *ſhe kept* (ſaith the Text,) *and laid them up in her heart.* After the very ſame manner, let us manifeſt the *love* which we bear to *Chriſt*, and demonſtrate the *eſteem* which we pretend to his *Commandments*, firſt by *keeping* them in our *Eyes*, that we may evermore *ſee*, and be *mindful* of them; next by *fixing* them in our *Heads*, that we may rightly *apprehend* them; laſtly by *hiding* them in our *Hearts*, that no *thieviſh luſt* may *deprive* us of them. Let our *love* be the *ingraver*, to *carve* his Commandments in our *Souls*; to *carve* them in ſuch *deep*, and *indelible characters*, as no kind of *Engin* or *Tool* of Satan may be able to *efface* them, or *raze* them *out*. Are not they *bold* people who *dare* be *damn'd?* who take the *confidence* to *ſleep* amidſt the *breaches* of the *Commandments*, whilſt their *Calling* and *Election* are not only *not enſur'd*, but even *neglected*, and *undervalued*, as if ſo *cheap*, and ſo *eaſie*, as to be *got* only by *gaping*, that is, by ſaying *Lord, Lord*, or upon any cheaper terms than thoſe of *keeping his Commandments?* Let us religiouſly beware, that we be none of their number. And becauſe S. *James* tells us, that *whoſoever will be a Friend of this preſent world, is* (not only *not the Friend*, but) *the Enemie of God*; Jam. 4. 4. Tremble we moſt at thoſe Felicities, which are moſt generally courted. Take we heed of nothing more, than of our *living* too much *at eaſe*. If we are ſerious *lovers* of Chriſt, let us not *laugh*, and be *merry*, with them that *hate* him; but rather *ſhut up* ourſelves in ſuch

a *ſolitude* and *ſilence*, as in which we may enjoy him without *diſturbance*, or *interruption*. Whenever we *ſuffer* in his behalf, from *our ſelves* or *others*; let *this* be *one* of our Rewards, that he *tells* our *ſighs*, and counts the
Pſal. 56. 8. *number* of our *attritions*, puts our *Tears* into *his Bottle*,
Mal. 3. 16. and enters our *ſorrows* into his *Book*. Let our *Ambition* be to *pleaſe* him, by *all means poſſible*; by *obſerving* his precepts; by *accuſing* our ſelves before him for any precept *unobſerv'd*; by *importuning* him inceſſantly for *ghoſtly ſtrength*; and by *thanking* him for *that* which we now *injoy*; by *hating* our Rebellions already paſt; and by making him *vowes* of *new obedience*: Which Vowes having *made*, let us not fail to *pay* them all, how *dearly* ſoever they may *coſt* us. Let's
Act. 26. 26. not reckon it enough, to be *almoſt-chriſtians*, with
1 Sam. 15. 9. King *Agrippa*; nor yet, with King *Saul*, to give God the *Refuſe* of what we owe him. But as we are *debtors* to him for *all*, ſo let us not niggardly withhold the *leaſt* things from him which he *expects*, much leſs the *greateſt* which he *requires*. Our obedience unto *Chriſt*, like Chriſt's obedience unto *the Father*, muſt not only be paid to *ſome*, but to *all* his Commandments, *without exception*. All that *Abigail* could but *ſay*, Chriſt
1 Sam. 25. 41. Jeſus *Acted*: For *ſhe* deſir'd *to waſh the feet of the ſervants of her Lord*; but *He de facto* did *waſh the feet of the ſervants of Himſelf*, who yet was *their* Lord, and *Davids* too. So very *low* went our Saviour in the *Active* part of his Obedience; but his *paſſive* was *lower yet*, not only to the *Death*, (which is the wages of diſobedience,) but to the *Death* of the *Croſs* too, the *worſt* of Deaths, and the moſt *terrible*, whether we conſider its *ſhame*, or *torment*. By ſuch incomparable Obedience, both active, and paſſive, did the *love* of our *Saviour* expreſs it ſelf. And ſhall not *our* love to

Him

Him expreſs it ſelf in our being *clean*? In the keeping of our ſelves *unſpotted from the world?* Shall we adventure to be the *worſe* for his *goodneſs* to us? or *violate* his *precepts* with *peace* and *comfort*, becauſe we know he *died* our *Sacrifice*, and is our *Advocate with the Father, and the propitiation for all our Sins?* No, let us *ſtrive againſt ſin*, though we *reſiſt it unto Blond.* And reſiſt it ſo much *the rather*, becauſe obliged to it by *Him* who is a *God ready to pardon.* If *He* was *prodigal* of his *life*, when he could *ſpend* it to *our advantage*, why ſhould we *niggardly keep* our Lives, when 'tis the *thrivingſt* courſe to *loſe* them? That there is a certain caſe wherein we may *ſave* them to our *loſs*, and that again there is a caſe wherein we may *loſe* them to our *advantage*, is the peremptorie aſſertion of Chriſt *himſelf. He that will ſave his life, ſhall loſe it; and he that will loſe his life for my ſake, the ſame ſhall ſave it.* Now till we come to this pitch, of being able (in time of trial) *to loſe a life for Chriſt's ſake*, we have not ſatisfied the Text in its full Importance; and by conſequence, till we have, we ſtand in need of being taught from another Topick. I mean, we ought to be *perſwaded* by *ſeeing the terrors of the Lord*; or at leaſt to be *frighted* by them. And conſidering that S. *Paul* hath comprehended them all at once, in that ſhort pandect of Imprecations, his dreadful *Anathema Maranatha*; as alſo conſidering that the *ſins* by which thoſe *Curſes* are all incurr'd, do all ariſe from this Fountain, a moſt unnatural *want of love to the Lord Jeſus Chriſt*; I cannot think of a fitter Text whereon to continue my Meditations, than that *Sentence* of S. *Paul* in his firſt Epiſtle to the *Corinthians*; *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* And this I mean ſhall be the ſubject of the *ſecond part* of my *Deſign.*

THE
INTRODUCTION
TO
The Second PART.

Sect. 1. AMongſt the many obliging Titles, which *God* in reference to *Man*, vouchſafes to take upon Himſelf, there is not any ſo apt to *melt* us, as that of *Bridegroom*. For whilſt in *other* Relations to us he is the *object* of our *Fear*, our *Adoration*, our *Admiration*, and the like; ſtill in the quality of a *Bridegroom*, all he draws from us is *Love*. And, if we *weigh* the chief *ingredients* which are *preſcrib'd* to *make up*, and *compound* a *Chriſtian*, every *grain* of *pure love*, will go as far as many *pounds* of our *Awe*, and *wonder*.

Faith and *Hope* are *great* vertues, but *Love* is *greater*. And that as for many *other* reaſons, ſo in particular alſo for *This*, that *God* was *never* yet ſaid to be *Faith*, or *Hope*, (nor is it poſſible for him to be ſo,) but S. *John* hath ſaid plainly, 1 John 4. that *God is Love*. And therefore *Love*, of all Graces, *makes* us moſt to *reſemble* the *God* that *made* us.

'Tis

'Tis true indeed that *Faith* and *Hope* muſt help to *carry* us into *Heaven*; But holy *Love*, (beſides *that*,) will keep us *company* when we are *there*. Our Love indeed ſhall there be *perfected*, but only perfected into *Love*; that though it ſhall *ceaſe* to be *incomplete*, it ſhall not *ceaſe* to be *it ſelf*. Whereas our *Faith* and our *Hope* ſhall be for ever *done away*. For *that* ſhall die into *Experience*, and ſo ſhall *this* into *Fruition*.

Sect. 2. To *fear* and *honour* Him that made us, is a moſt *acceptable ſervice*, (*Mal.* 1. 6.) But very paſſionately to *love* him, does pleaſe him far beyond *both*. It being abſolutely *in vain* that we do *honour* him as a *Father*, or that we *fear* him as a *Lord*, unleſs we *Love* him as a *Bridegroom*, who hath *betroathed* us to *Himſelf*. Take away *Love*, and *Fear hath Torment*. Or take away *Love*, and *Honour* degenerates into *Hypocriſy*. Both are *ſervile* in *themſelves*, until our *Love* does *manumit* them, and make them *free*. Our *Fear* and our *Honour* are only welcom for our *Loves* ſake, whereas our ſole or *ſingle Love* is welcome to him for its * *own*.

* *Per ſe placet, & propter ſe, non requirit cauſam, non fructum.* S. Bernard. ſuper Cantic. Cant. Serm. 83.

Sect. 3. Nor may you think that I have nam'd the *utmoſt* privilege of *Love* above other Graces. For *Love alone* is that *Motion* or *Affection* of the Soul, by which we render back to God (though not

not *ex æquo*, yet *de ſimili*,) a noble kind of *Retaliation*. If he is *Angry*, we are to *Tremble*, not to be angry with him again. If he *Commands*, we muſt *obey*; and if he *cenſures*, we muſt *adore* him; But by no means preſume to *return* the *like*. Nay if he *ſaves* us, or ſets us *free*, we cannot *thank* him for it in *kind*; we cannot make him a *Retribution*, either of *ſafety*, or of *deliverance*. But when he condeſcends to *love* us, we *can* and *muſt love* him, without the *Arrogance* of taking *too much* upon us. For to this very end does he *begin* to us in *Love*, that (though we never can *requite*, yet) at leaſt we may *pledge* him with *Love for Love*.

Nam cùm amat non vult aliud quàm amari. Id. ibid.

Sect. 4. Again, of all the *Emanations* or *Affections* of the Soul, the *Love* of *God* is that *alone* which carries with it its own *Reward*. I mean a *Pleaſure*, and *Satisfaction*, which cannot admit of an *allay* by either *Repentance*, or *Satietie*. Indeed to *love* him for *ſomewhat elſe*, is to receive no greater Pleaſure, than *ſomewhat elſe* has the luck to affect us with. But to *love* him *for himſelf*, is to poſſeſs the very *end*, becauſe the *object* of our *Love*. For the greateſt *injoyment* of ſuch a *Lover*, is ſtill to *love* what he *injoyes*. Hence it was that S. *Auſtin* did argue *thus* in his *Confeſſions*. *Thou haſt commanded me* (*Lord*) *to love thee, and doſt threaten me with Hell, if I love thee not. Whereas 'tis Hell enough*

Non ad aliud amat Deus, niſi ut ametur, ſciens, ipſo Amore Beatos qui ſe amaverint. Id. ib.

Juſſiſti ô Domine, ut diligam te, aut mihi Infernum minaris. Sed mihi magnus ſatis infernus eſt, quod te dignè amare non valeo. Auguſt. Confeſs. l. 10. c. 28, 29, 30.

enough to me, that I cannot love thee enough. For to love thee as I *ought*, as thou *deſerveſt*, and *I deſire*, would be at once the greateſt *Duty*, and higheſt *Reward* to be imagin'd. It would not only be my *Task*, but my *Heaven* to love thee.

Sect. 5. Now when *Intereſt*, and *Honour*, conſpire with *Pleaſure* and *Satisfaction*, to make us *kind*; may it not ſeem a great *wonder*, that ſuch a thing ſhould be *ſuppos'd*, as that a *Chriſtian* ſhould *not love* the *Lord Jeſus Chriſt?* Let us *examin*, if you pleaſe, how very *natural* 'tis to *love* him; that ſo our *wonder* may be the *leſs* at the ſeverity of the *Curſe*, which our Apoſtle thunders out againſt as many as *love* him *not*.

Sect. 6. Firſt 'tis *natural* for us as *men*, to *love* the *gifts* of the Almighty, becauſe by *them* we have the *pleaſure* of ſtaying our *hunger*, and our *thirſt*; the *pleaſure* of giving *Satisfaction* to *all* our *Appetites* and *Needs*. Next 'tis every whit as *natural*, to love *that Love* of the Almighty, from whence thoſe *gifts* are *derived* to us. And then how *natural* is the *Tranſition* from our love of his *Love*, unto a yet greater love of *Him* that *loves* us? For ſuch a *free Lover of Souls* muſt needs *Himſelf* be *more lovely* than all his *Love*, as much as the *Agent* than the *Act*, or the *Cauſe* than the *Effect*.

Sect. 7.

Sect. 7. Again be we never ſo *debauch't*, we *cannot* poſſibly *abſtain* from being *kind* unto *our-ſelves*: And *as little* from being *kind* unto the *benefits* and *Bleſſings* which we *injoy*. And being ſo *kind* unto the *benefits*, we ſhould *as little* methinks *abſtain* from being *kind* to the *Benevolence*, from which thoſe *Benefits* muſt needs *proceed*. How much *leſs* ſhould we be *able* to *abſtain* from being *kind* to the *Benefactor*, who is the *Source* and the *Fountain* of *that Benevolence*? Certainly *nothing* can be *viler*, than to love the meer *Gifts*, above the *Giver*; nothing more *contumelious* to him that *Gives* them.

Quid vilius, quam pluris facere Dantis munera, quàm Datorem ipſum?

Sect. 8. And if 'tis *natural* for us as *men*, to love our *God*, as *God only*, or at leaſt as the *Giver* of our Injoyments; how much more as *God in Chriſt*, *Reconciling us all unto Himſelf*? He is the *Maker*, and the *Preſerver*, and (ſo at leaſt) the *Benefactor* of *all things elſe*; but the *Redeemer*, the *Reſtorer*, the *Reconciler* only of *us*. As God *Incarnate* he converſed with men *on Earth*; and as *ſuch* (in *ſpecial manner*) we ſtill converſe with him *in Heaven*. I therefore ſay, in *ſpecial manner*, becauſe to addreſs our ſelves to *God*, as he is *Infinite*, and *inviſible*, a *ſelf-ſubſiſting Exiſtence from everlaſting to everlaſting*, is not only apt to *dazzle*, but to *diſtract* our

underſtandings. Our *Thoughts* are *loſt* in this *Ocean*, as the *drops* of a *Bucket*. And where our *Thoughts* are hardly *fixt*, 'tis hard to *faſten* our *Affections*. But now to addreſs ourſelves to *God* in the *man Chriſt Jeſus*, as he is *manifeſt in the Fleſh*, and *hypoſtatically united to humane Nature*; to ſettle our *Affections* and *Thoughts* upon him, both as our *Sacrifice*, and our *Prieſt*, our *Elder Brother*, and our *Advocate*; as one inceſſantly *pleading* for us, and *reconciling us to Himſelf*; This is to take him at the *advantage* of his *deſcending* to our *Infirmities*; and as it were to *lay hold* both on his *Majeſty*, and his *Mercy*, whilſt he is thus *ſtooping down* to our *low embraces*. And therefore if any man ſhall be found ſo *void* of *Grace* and *good Nature*, as *not to love* the God of Heaven both as a *Bridegroom*, and a *Redeemer*, who never had *bought* but to *eſpouſe* us, and courts our kindneſs under the Title of *The Lord Jeſus Chriſt*; he cannot deſerve a *milder Curſe*, than that of *Anathema Maranatha*. Which, though the *frightful'ſt* and the moſt *diſmal*, that any poor Caitiff can undergo, is yet the *mildeſt*, and the *moſt gentle*, that our *Apoſtle* could in Conſcience condemn *Them* to, who ſhould be found *NOT TO LOVE* the Lord Jeſus Chriſt. Should the very *Souls* of men be wholly diſſolv'd into *Love*, 'twould be no more than *He* deſerves, for the *exceſs* of whoſe *Love* to the *Souls* of men, the Holy Ghoſt hath affirmed

that

that *He is Love.* And conſidering how much the *Cauſe* is more noble than the *Effect*, (as I ſaid before,) 'tis very evident that our *Saviour* ſhould be much dearer to us than our *Salvation.* The name of *Jeſus*, *a Saviour*, how *delicious* to our *mouths* ought it to be when e're we *ſpeak* it? How *melodious* to our *Ears*, when e're we *hear* it? And what a *Jubily* to our *Hearts*, whenſoever we do *ruminate*, or *think* upon it? Having therefore ſuch a *name*, as is *above every name*, the name of *Jeſus*, a *Saviour*, nor that *temporal*, but *eternal*; he needs muſt challenge ſuch a *Love*, as is *above every Love*, not only of our *Sins*, but of *ourſelves* too. And therefore well might S. *Paul*, upon the *fouleſt ſuppoſition* that can be made of a *Malefactor*, pronounce the *formidabl'ſt Sentence* that can be uttered by any *Judge.*

Mel in Ore, Melos in Aure, Jubilum in Corde. Bernard.

Phil. 2. 11, 12.

If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.

1 Cor. 16. 22.

Sect. 9. Theſe words of the Apoſtle, (which I have thought a fit Subject for the *ſecond Part* of my *Deſign*,) are firſt of all to have a *general*, and then a more *ſpecial* Conſideration. Their Parts in the *General* are briefly *Three.*

First, the neceſſary Duty *which is incumbent on a* Chriſtian; *and that is* the love of our Lord Jeſus Chriſt.

Next, the Latitude *or* Extent *of the obligingneſs of the* Duty; *which does not reach only to* ſome, *but to* all in general. *And this is imply'd in the Indefinite* εἴτις, [If any man love him not.]

Thirdly, the dreadfulneſs of the Danger *to whoſoever ſhall* deſpiſe *or* neglect *the* Duty. *And this is expreſſed in the ſentence of* eſto Anathema Maranatha.

So that in order to the more plain *and* uſeful *handling of the Text, (which is propos'd only to* profit, *and not to* pleaſe *us,) we are to faſten our preſent Thoughts upon theſe three ſubjects of Meditation.*

Firſt, *the Nature of the* Love *which is here requir'd.*

Next, *the Quality of the* Curſe *which is here denounc't.*

Thirdly, *the* means *we are to uſe, to* attain *the* firſt; *and, in* conſequence *of that, to* eſcape *the* ſecond.

CHAP. I.

Sect. 1. TO underſtand the firſt aright, we are to view the *Grace* of *Love* by ſeveral ſteps of Gradation. Firſt of all we are to *view* it as it is faſten'd upon *God*, and ſo is contradiſtinguiſh't to all *other* Love. Such as is the love of *men*, whether our *Neighbours*, or *our ſelves*; the love of our *Bodies*, and of our *Souls*, and ſo of all other Creatures; not only ſuch as are *unlawful*, and under a ſpecial *prohibition*, but alſo ſuch as are *commanded*, and of *neceſſity* to be lov'd. It muſt be *oppoſite* to the *former*, and hugely *tranſcen-*

Touching the Nature of the Love which is due to Chriſt.

transcendent unto the *later*. And then it is the *Grace* of *Love* as fastned in general upon *God*. But we are *secondly* to consider it in its *particular application*, I mean its *Appropriation* to *the Lord Jesus Christ*. And this again in a *threefold* respect; as he is *Dominus the Lord*, who is to *rule* and *reign* over us; and as *Jesus, the Saviour*, who is (like *Joshua*, and the *Judges*,) at once to *deliver*, and to *conduct* us; and as *Christ, the Messias*, in all his Offices at once; in that of *Teaching*, and *Blessing*, and *Swaying* his *Scepter* over our *Hearts*. This is properly *the love* of our *Lord Jesus Christ*. And this again must be consider'd, in that *degree* of *perfection*, wherein 'tis taken in the Text. As *a love of Christ unto the Death*; *a love* which *casteth out Fear*; and such as does not * *wax cold* in the sharpest *winter* of *Tribulation*. For the *curse* which here follows, seems to relate unto the *Gnosticks*, and to as many of *their posterity*, as should at any time be infected by their opinion. Such as were *Prodicus*, and the *Adamites*, and the Sect of the *Helkesaitæ*, who were totally for a *prosperous*, not for a *persecuted* Religion; zealous *Followers* of *Christ*, in Times of *Peace*, but in Times of *Persecution*, *Forsakers* of him.

* Matt. 24.12. *upon which place see Dr.* Hammond's Annotation. *And upon* Rev. 2. 4.

Τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι, καὶ ὁ μὲν νοήσας πρόσταται ἀρνήσεται ἐν ἀνάγκαις, τῇ δὲ καρδίᾳ οὐχί. Euseb. Hist. l. 6. c. λη.

Sect. 2. The sum and upshot of all is this. The *Love* of *Christ* which is requir'd for the *escaping* of the *Curse*, is such a Love of his *Person*, as is attended with a Love of his *precepts* too. And *such* a love of his precepts, as shews it self in an *Obedience* without *Exception* or *Reserve*; and obedience both *active*, and *passive* too. Nor with respect only to *some*, but (in the words of the Psalmist) unto *all* his Commandments. Our *love* of *Christ* must be *set off*, with a comparative *detestation* of all below him. *For if any man*

man come to me, (ſaith Chriſt himſelf to his Diſciples) *and hate not his Father, and Mother, and Wife, and Children, and Brother, and Siſter, yea and his own life alſo, he cannot be my Diſciple*, Luke 14. 26. There we ſee, though we are bound to *love* our livelihood and our *Lives*, yet we are bound to *hate Both*, in compariſon of the Love which we owe to *Chriſt*. And that ſo *high* a *degree* of *love* is indiſpenſably required, many parallel words of Chriſt do put it out of all Queſtion. As, *He that loveth his life ſhall loſe it*; John 12. 25. *& he that hateth his life in this world ſhall keep it unto life eternal.* Whoſoever ſhall *deny me before men*, Matt. 10. 33. *him will I alſo deny before my Father which is in Heaven. If any man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me. For* Luke 9. 23. verſe 26. *whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed, when he ſhall come in his own Glory, and in his Fathers, and of the holy Angels.* And when 'tis ſaid by the Apoſtle, *If we* 2 Tim. 2. 12. *ſuffer, we ſhall reign*; it is imply'd *we ſhall not, if we do not ſuffer.* As therefore he who puts to *ſea*, (let his deſign be what it will,) is to reſolve before-hand, to run the riſque of the *fouleſt weather*, and not to *go*, but to be *carried*, nor ſo much whither the *Pilot* ſhall pleaſe to *ſteer* him, as whither the *wind* and the *waves* ſhall be pleaſed to *drive* him; ſo before we do reſolve to *ingage* our ſelves in *Chriſtianity*, we ought in prudence to make a *Reckoning*, as well of the *Price* that it will *coſt* us, as of the *Profit* and *Advantage* 'twill bring us in. If we conceive that our *Reward*, though *yet* but *future*, and *inviſible*, will yet prove *at laſt* an *abundant Recompence*, for whatſoever we can *do* or *ſuffer* here for Chriſt's ſake; then reſolve we (with S. *Paul*) to *reckon all things but Dung, for the winning of* Phil. 3. 8, & 14. *it.*

it. Ever *preſſing towards the mark*, (by Mortifications, and Self-denials, and laying aſide the every weight which doth ſo eaſily beſet us, by a fellowſhip with his ſufferings, and a conformity to his Death,) *for the Prize of the high Calling of God in Chriſt Jeſus.* But if on the other ſide we eſteem it too *hard* a *bargain*, (which Chriſt hath made in the New Teſtament,) And that to *drink* of his deadly *Cup* will be a *bitterer potion*, than all his *Love* and his *Promiſes* will be able to *ſweeten*; then let us never ſo much as *enter* into a Covenant with Chriſt; but, rather than *begin*, and *only begin* to do him ſervice, fairly leave it unto thoſe who have the *patience* and the *courage* to go *quite through* it. He is a mad kind of *chapman*, who makes a *contract* with *Chriſt* for a *participation* of his *Kingdom*, without *reſolving* upon his *Croſs* too. Himſelf hath told us what 'tis like, *Luke* 14. 31. *It is juſt like a King, who going to war againſt another King, doth not firſt ſit down, and conſult, whether he be able with Ten thouſand to meet him that cometh againſt him with Twenty thouſand.* For even ſo, ſaith our Saviour (at the 33. verſe of that chapter,) *whoſoever he be of you that forſaketh not all that he hath*, (be it his Pleaſure, his Reputation, his livelihood, or his life,) *he cannot be my Diſciple.*

Ad hanc ſectam ſuſceptâ conditione ejus pacti venimus, ut etiam animas noſtras autoritati in has pugnas accedamus. Ea quæ repromittit conſequi optantes, & quæ comminatur pati timentes. Tertul. ad Scapulam. c. 1.

Sect. 3. Yet let not any man here object againſt his hope of Salvation, and ground of Comfort, *Infœlix ego ſum, & infauſto tempore natus*, ſad and evil is my Condition, becauſe I live in *good times*; I cannot poſſibly be a *Martyr*, for want of a *Nero*, or a *Domitian*, a *Diocleſian*, or a *Cromwel*, whereby to *evidence* my *Love* of the Lord Jeſus Chriſt, and to *exerciſe* my *Faith* with a fiery Trial. For (that I may take him out

out of the *Agony* which he possibly may be *in*, whilst he considers how *great a Love* is indispensably *requir'd*, for the escaping of the *Curse* which is here *denounced*,) any man living, however *prosperous*, may be a *Confessor*, or *Martyr*, by a generous *Resistance* of his *Prosperities*; by being under a *persecution* he wisely brings upon *Himself*; by destroying his wicked *Appetites*, though *dearer* to him than his *Eyes*; and by *retrenching* those *darling habitual lusts*, which are as hardly parted with, as his *hands* and *feet*. Be not therefore, like King *Polycrates* too much *afflicted* with thy *Prosperities*; nor, like the Emperor *Mauritius*, so much *terrified* from *within* for want of *Troubles* from *without*, as to conclude thy self a *Bastard* in God's account, through a defect of that *chastisement* which is the * character of a *Son*. For if thou *usest* those *Talents* of *Grace* and *Reason*, which God hath given thee, thy *Ambition* may be the *Nero*, whom thou *resistest unto Blood*. Or thy *Avarice* the *Domitian*, by whom thou art *plagu'd* for thy *Non-compliance*. Or thy *lust* the *Diocletian*, from whom thou *suffer'st* for thy *Dissents*. Or thy *Cruelty* may be the *Cromwel*, whom thou *refusest* to *obey* at thy great *Expense*. Wilt thou know by what *martyrdom* thy *Love to Christ* may be expressed in *Times of Peace?* and how to *suffer* for *God*, though *never persecuted* by *men?* Be but *contented* with *all Events*; and ever *rise with an Appetite* from the most *warrantable Injoyments*; *Envy* no mans preferment; nor ambitiously *covet* to make it *Thine*; pay *Obedience* to thy *Superiours*, though they may seem never so *froward*; do whatever *God bids thee*, though it shall seem never so *hard*; resist the *Dalliance* of the *Flesh*, though never so *pleasant* or *Importuning*; and then, in all these together, thou art a *Martyr* of *Patience*,

* Heb. 12. 8.

tience, with holy *Job*; of *Abſtinence*, with *Daniel*; of *Humility*, with S. *Paul*; of *Obedience*, with *Abraham*; and of *chaſtity*, with *Joſeph*. Nor let this paſs for a meer *fanciful*, and *conceited* way of reaſoning. For 'tis confirm'd by the Judgment of old and Orthodox Divines. *Sanguinem ſi ſemel pro Chriſto ponere non potes, ſaltem mitiori quodam, ſed longiori Martyrio pone.* If thou canſt not *all at once* lay down thy life for the Love of Chriſt, lay it down for him by a *milder*, but *longer Martyrdom*. For to *forſake* thine own *will*, to ſend a Bill of *Divorce* to thy *wedded pleaſures*, to *crucify* thy *Fleſh*, with the *Affections*, and *Luſts*, and ſo to *mortifie its members which are upon the earth*, is ſuch a *profitable* and *wholſom* perſecution of thy ſelf, and (if it be any, is) ſuch a *prudent* Abbreviation of thy life, as does moſt of all tend to its *Preſervation*. 'Tis better *Policy* (ſaith the *Father*) *to loſe thy life that thou mayeſt keep it*, than by *keeping it for a time*, *to loſe it finally*, *and for ever*.

S. Bernardus in Medit. devotiſſ. cap. 3. p. 1052.

Si propriam deſeris voluntatem, ſi carnem tuam crucifigas, ſi mortifices membra, &c. *probabis Te* Pauli *imitatorem, qui non facis animam tuam pretioſiorem teipſo. Probabis Chriſti Diſcipulum, etiam illam perdendo ſalubriter. Et quidem prudentius eam perdes ut cuſtodias, quàm cuſtodis ut perdas.* Idem ſuper Cant. Serm. 30. p. 660.

CHAP.

CHAP. II.

Sect. 1. HAving already ſpoken enough touching the *Nature* and *Degree* of our *Love* to *Chriſt*, 'twill next be needful to conſider the ſad condition of the *Curſe*, to which the *want* of ſuch Love is here affirm'd to make us *liable*. And in order to the right underſtanding of it, we are to know the *three* degrees of *excommunicating ſinners* among the *Jews*, which were accommodated of old to the uſe of *Chriſtians*. The firſt of theſe they call'd *Niddui*, the ſecond *Cherem*, the third *Shammatha*. And this laſt in ſignification is exactly the ſame with *Maranatha* in the Text. For *Shem* in the *Chaldee*, imports as much as *Maràn* in *Syriac*. And *Athà* (we ſee) is affixt to *both*. *Niddui* ſignified an *excluſion*, but for *four paces* only, and from no greater *privilege* than that of *ordinary converſe*. *Cherem* ſignified *excluſion* with the addition of *Imprecations*; out of which notwithſtanding there was a hope of being *freed* by a ſound *Repentance*; Whereas *Shammatha*, or *Maranatha* was not only a *giving up*, but alſo a finally *giving over* the anathematiz'd perſon unto *eternal condemnation*. Maran Atha is an expreſſion, under which the *Lords coming*, and the moſt *terrible* of his *Judgments* are *Synecdochically* contain'd. And for the better clearing of it, it may be explicated thus. *The Lord is come*, and *hath ſuffer'd, and he who now loves him not, is for ever unworthy of his Love.* Or *let the Lord come*, (as Cornelius à Lapide,) or *the Lord ſhall*

Touching the danger of defect in our Love to Chriſt.

See Mr. Gregories learned Notes. *chap.* 35. & Buxtorf's Lexicon, Talmud.

נדוי

חרם

שמאתא

come, to judge, and puniſh him. Or *let ſuch a ſinner be Anathema, at the coming of the Lord*, as Zegerus words it. For though *Atha* is the *Preterperfect tenſe*, yet 'tis common amongſt the Hebrews, to ſet the *Preterperfect*, for either the *Preſent*, or the *Future*, or (as here) in an *Optative*, which has alſo the force of an *Imperative* ſignification.

Sect. 2. So that the *Duty*, and the *Danger*, being thus explicated *aſunder*, will, if we take them in *conjunction*, admit of this *Paraphraſe*. If any man love not the Lord Jeſus Chriſt, ſo as a *Saviour* does deſerve, with *all his heart*, and *his Soul*; ſo as to keep the very *ſowreſt* and moſt *unpleaſant* of his Commandments; as far as the *taking up his Croſs*, and holding cloſe to him in *Times* of *Trial*, if any man love him not ſo intirely, as to *hate* his own *life* for the love he bears him; let him *ſink* under the *weight* of the *heavieſt* Cenſures of the Church. Let all the *Curſes* light upon him which once were heard from Mount *Ebal*. Let him not only be *Anathema*, which anſwers to the
1 Cor. 5. 5. Hebrew *Cherem*, and notes *a giving up to Satan for the deſtruction of the Fleſh*; but *Anathema Maranatha*, which notes an abſolute *cutting off*, an *utter Exciſion or Extirpation* from the Body of Chriſt. Let him not only be *Anathema*, a ſeverity intended to purge the *ſinner* of his *Sin*; but *Maran Atha*, which is *ſeverer*, as being intended to *rid* the *Church* of a *Sinner*. Let him be caſt out of the Favour as well of the *Bride-groom*, as of the *Bride*. Let him *for ever* be *deſtroy'd*, not only in *this*, but the *other* world.

Sect. 3. And now by this time I ſuppoſe we all are well enough acquainted, as well with the *Duty* we are

are *under*, as with the *Danger* we are *in*; as well with the nature of the *Love* which is here *requir'd*, as with the quality of the *Curse* which is here *denounc'd*.

Sect. 4. And if the *danger* is so great of *not performing* this *duty* of loving Christ, what kind of *means* should we not use for the *obtaining* of the *one*, and (in consequence of that,) for the *escaping* of the *other*? By fervent *Prayers*, and *Importunities*, and by *watching thereunto with all Perseverance*, how should we *wrestle*, and *contend*, (as *Jacob* did) with the Almighty? resolving never to *let him go*, till he hath *blest* us with an *ability* to *love the Lord Jesus Christ*, as he requires? if there are any *ways* and *methods*, if any *stratagems* of *Reason*, if any *Pulleys* of the *Will*, whereby to *wind up* our Affections to *things above*; Lord! how incessantly should we labour, to put such *Instruments* into *use*? How much more does it concern us than all the *Riches* and the *Pomps* of the world are worth, to be as *obstinate* as it is possible, not only in the use of the *means* of *Grace*, but also in the practice of all those methods, unto which we may be prompted by *Art*, or *Nature*? never abating of our Indeavours, in using the *Artifice*, and the *Empire* both of the *Intellect*, and the *Will*, until we find that God's Grace hath crown'd our Indeavours with Success? Or if we cannot love him so sensibly as we love many *carnal* and *trivial* things, so as to *spend all* our *Time* in *conversing* with him, or so as *evermore* to fasten our *Thoughts* upon him; yet at least let us *so* love him, as to afford him all the *offices* and *fruits* of Love, even by *doing* what he *commands*, and by *forbearing* what he *forbids*, and by thankfully *enduring* what he shall *suffer* or *appoint* to be laid upon us. For whereſoever

these

theſe are, they are the *Arguments*, and the *Proofs*, as well of our *Faith*, as our *Affection*.

An Objection.

Sect. 5. But here perhaps ſome will ſay, we cannot poſſibly be in *love* with the *Lord Jeſus Chriſt*, untill the *Image* of his *Beauty* ſhall have been *character'd* in our *Souls*; becauſe his *Beauty* is the *Allective*, which is to *draw up* the *Soul* to a *deſire* of its *Fruition*. And we muſt certainly *ſee* our object, ere we are able to *affect* it. But our object being *Inviſible* cannot poſſibly be *ſeen*, unleſs it be by the *Eye* of *Faith*; and *Faith* is intirely the *work* of *Grace*; a Gale that comes from that *ſpirit* which only *bloweth where it liſteth*, *Joh.*3.8. And ſeeing *Love*, as well as *Faith*, is the work of Grace, which is not a thing at our own diſpoſal; how can we *faſten* our Affections on things *inviſible?* or how *create* within our ſelves a paſſionate *Love* of the Lord Jeſus, by any *Stratagems*, or *Engines* of *Will*, or *Reaſon?* If we do *already* love him (in that degree that is requir'd,) all this Preaching might have been ſpar'd; or at leaſt have been ſpent to another purpoſe. And if we *want* of ſuch love in ſuch a meaſure as is needful, what can we do unto ourſelves, whereby to *make* our ſelves love him? Or what can any man do to us, for the *increaſing* of the love which we bear unto him? who is he that can add *one cubit to our ſtature?* or make *an hair of our heads grow white, or black?* Nor are *theſe* the more peculiar *Effects* of *Nature*, than *Faith* and *Love* are the *Fruits* of *Grace*; which Grace if he *denies* us, we *cannot* love him, though we *deſire* it; and which Grace if he will *give* us, we ſhall not be able either to *quench*, or *reſiſt* our Love. Can a man *preach* us into Affections which we bring not with us to *Church?* or *diſpute* us into a Love of what we *ſee* not,

Quis amare poteſt quæ non vidit? quomodo amabile eſſe poteſt quod non eſt aliquatenus viſibile? S. Bernard. in lib. de Amore Dei c. 2. p. 1141.

not, nor *comprehend?* we come not hither with a Belief that we can possibly be the *better*, for whatsoever can be spoken by any skilful *Ecclesiastick*; but only because 'tis a *commanded*, and so a *commendable* performance, to which by *custom* and *duty* we stand *oblig'd*. For as touching our *Affection* and *Love* to *Christ*, that can neither be *more* nor *less*, than was *decreed* to be given us from all *Eternity*, even according as we are destin'd to *Heaven* or *Hell*. Which *decree* of our *End*, being *unconditional*, infers the *means* conducing to it as *unconditionally decred* too. And therefore let us not be told of *winding up* our Affections to things above. For we deny the *Possibility* of being made to *love Christ* by such *humane means*. There is not a *Science*, or an *Art*, of habits *infused*, and *divine*. Nor is the *Grace of God acquir'd* by the *Dexterities*, or *diligence* of learned *men*.

Sect. 6. Thus indeed it may be *easily*, and *successfully* objected, against a sort of *well-meaning*, but *erring* Christians; who conceiving that *the Regenerate* have *Grace irresistible*, from which (they say) it is *impossible* for them to *fall*; and that *none besides them* have *Grace enough* to do them *good*, but only *enough* to make them utterly *unexcusable*; do unawares inferr *Preaching* to be a thing of *no use*. Of none at least unto the *People*, who are but *Hearers* of the word *preach't*, however *temporally useful* to them that *preach* it. Answered.

And in good earnest could we believe, (as not a few in their writings contend to have us,) that *all* things *are* as they *must* be, and that they *must* be as they *are*, through the *eternal Necessitation* of a most *peremptory Decree*; we should conclude it wholly *useless*, (as to the future state of Souls,) either to *give*,

or

or to *take* advice. And rather than continue to preach in vain, (that is to ſay, without the *hope*, becauſe without the *poſſibility* of winning Souls,) we would betake our ſelves ſtraight to ſome *other Calling*; as judging nothing more *ſordid*, than to *ſell* our *Inſtruction* for *Tithes* or *Stipends*, or for any thing *leſs precious*, than the *Glory* of *God*, and the *good* of *Souls*. But we do ſeriouſly believe the bleſſed Apoſtle was in *earneſt*,
Philip. 2. 12. when he exhorted his *Philippians*, both to *work*, and *work out their own ſalvation*. Nor can we think he was *impertinent*, in charging *Timothie*, *to ſtir up the*
2 Tim. 1. 6. *Gift of God which was in him*. But that S. *Peter* ſpake ſenſe, when he exhorted all Chriſtians *to give all dili-*
2 Pet. 1. 10. *gence, for the making of their Calling and Election ſure*. And that God *to good purpoſe* gave command unto his
Ezek. 18. 31. & 33. 11. Rebels, *to turn themſelves from their evil ways*. And accordingly *we our ſelves* are extremely *ſerious*, in our exhortations to the *love of the Lord Jeſus Chriſt*. And though our *labour* is very *often*, yet we believe it is not *always*, or *unavoidably* in vain, when we excite mens Indeavours of loving Chriſt *in ſuch a meaſure*, as to eſcape the dreadful Sentence of *Anathema Maranatha*. For though we cannot *ſo love* him, until it is *given us from above*, through the ſanctifying *Grace* of the *Holy Ghoſt*; yet 'tis a Duty incumbent on us, to *uſe* the *means* which God hath given us; to *ſeek* his Grace, when it is *abſent*; and to *receive* it, when it is *offer'd*; and to *retain* it, when it is *given*; and to *improve* it, being *retain'd*; and to *recover* it, when it is *loſt*; and laſtly to *keep* it when 'tis recover'd, with *perſeverance* unto the *end*. The ground and bottom of this Aſſertion 'tis very obvious to obſerve in ſeveral paſſages of Scripture. *Repent* (ſaith S. *Peter* to *graceleſs Simon* the *Sorcerer*) *and pray to God*. And to what
Acts 8. 22.

purpoſe

purpose should such a Person be *so* exhorted by S. *Peter*, if 'twere impossible for a *Magician* to seek for *Grace* when it is *absent*? *Let us have Grace* (saith the Apostle to the *Hebrews*.) And what is that, but to *receive* it when it is *offer'd*? *Be strong in Grace*, (saith S. *Paul* to *Timothy*.) And what can that be, but to *retain* it when it is *given*? *Grow in Grace*, (saith S. *Peter*) And what is that, but to *improve* it being *retain'd*? *Be reconciled unto God*. (saith S. *Paul* to the *Corinthians*,) and *wash ye, make you clean, Return ye, Return ye* (saith God to Israel.) And what is that, but to *recover* it when it is *lost*? *Now that ye are clean, abide in me* (saith our Blessed Saviour.) Nay 'tis said of *Paul* and *Barnabas*, that, speaking to the Christians who dwelt at *Antioch*, *they perswaded them to CONTINUE in the Grace of God*. And what else can that imply, but *perseverance unto the End*?

Heb. 12. 28. 2 Tim. 2. 1. 2 Pet. 3. 18. 2 Cor. 5. 20. Isa. 1. 16. Ezek. 33. 11. John 15. 4. Act. 13. 43.

Sect. 7. Now from all this together it seems to follow, that to attain to such an Habit and Pitch of Grace, as to be cordially *affectionate* to the Lord Jesus Christ, we may not reckon it sufficient, that we *speak* to him in our *Prayers*, and *hear* him speaking in his *word*, and *feed* upon him in his *Sacrament*, unless we also make use of *all other means* that we have *heard of*, and employ our *best wits* to discover *more*, and begg the *help* of our *Teachers* in this *Inquiry*. For though indeed we cannot add *one cubit to our Stature*, or make *an hair of our heads grow white or black*, yet we are taught by our *Experience*, that we can *add* unto our *Industry*, and put a *Bridle* upon our *Wills*, and set a *trig* to the *Cariere* of our vile *Affections*. It is (we know) as unavoidable, that we should be both of the *Stature* and the *Complexion* that we are of, as that

Matt. 6. 27.

the *Fire* ſhould tend *upwards*, or *water down*. But 'tis not ſure as unavoidable, to *hear a Sermon*, or *give an alms*, or to have any degree of *love to the Lord Jeſus Chriſt*. Of which what reaſon can be render'd ſo plain and ſatisfactory as this, that the *former* is proper to us, as we are *Natural* Agents only; but the *later*, as we are *rational*? and in what Inſtance can we be *rational*, wherein 'tis poſſible for us to ceaſe from being *voluntary* Agents; It does concern us therefore as *ſuch*, to *aſk* for Grace when it is *wanting*, and to *uſe* it when it is *granted*, and again to *pray* God to *increaſe* our *Talent*, and to *beware that we receive not his Grace in vain too.* 2 *Cor.* 6. 1. And therefore as *ſuch* we are *injoyn'd*, as well as *intreated* by S. *Paul*, *not to grieve*, *not to reſiſt*, *not to quench* the Spirit of God, when he begins to *kindle* in us that *love of Chriſt* which he requires; plainly intimating unto us, that when the Spirit of God is ready, *to ſhed abroad in our hearts* ſuch a *ſaving love*; it lies in *us* to *ſhut* a *Caſement*, that is, an *Eye*; to *open* a *Dore*, that is, an *Ear*; to *yield up* a *Caſtle*, that is, a *Heart*; to *draw* a *Curtain*, that is, a *Prejudice*; to put Impediments out of the way; and (by the aſſiſtance of the ſame Spirit,) to employ the noble *Faculties* which God hath given us, unto the nobleſt of the *Ends* for which he gave them. We are able, as we are *men*, to *preſentiate* our Saviour within our ſelves, and *ſo* to meditate upon *Him*, as we ordinarily do upon *other* objects; we can frame *Ideas* of him in our *Imaginations*, and thereby bring him into our *Heads* by an *Intentional Union*, although the *Grace of God alone* can unite him really to our *Hearts*, by *fervent love*, and *Faith unfeigned*.

Seeing therefore the Scripture ſaith, (in juſtificati-
1 Cor. 3. 9. on of the premiſes,) *That we are Labourers and Workers*

Workers together with God, and again that we are *Stewards of the manifold Grace of God*, and are *diligently to look, lest any man fail of the Grace of God*; and again that *every man shall receive his own reward according to his own labour*; Let us never cease to *labour* in the great *work* of our *Salvation*, till (by the help of God's Grace, which never fails to work with *any*, who do not fail to work with *it*,) we have wrought our selves up to a *Love of Christ*. Being comparatively *neglectful* of all *other* duties, until we have throughly attain'd to *this*. We must remember that as our *Faith* is pre-required to our *Love*, so is our *Love* to our *obedience*, and our *obedience* unto our *Bliss*. And we must perfect our *Foundation*, before we *build*. For *debile Fundamentum fallit opus*; the *weakness* of a *Foundation* must needs betray the whole *strength* of a *superstructure*. In vain shall we labour to raise the *Fabrick* of *obedience*, unless we have a *firm love* whereupon to *build* it. And therefore *first* let us be sure of *loving* Christ in *Sincerity*, before we take upon our selves the effectual *keeping of his Commandments*. And let us use the best *engines* whereby to *screw* our Love *up* to the *Pitch requir'd*. For what we do not *much* Love, we cannot *much* long for; nor can we very *much* care to espouse the *means* of its *Attainment*. And therefore in *spight* of the *objection*, which has an aptness in its Nature to breed a *carelessness* of our *Actions*, an *unconcernment* in our *end*, and a *contempt* of those *Assistances*, which our Authorized Teachers are wont to yield us, let us not cast away the *care* we ought to have of our *Immortality*; nor be so blinded with the Opinion, that *all the actions* of our *Lives* were *pre-determin'd* from Æternity, as thereupon to *despair* of being the *better* for

2 Cor. 6. 1. 1 Pet. 4. 10. Heb. 12. 15. 1 Cor. 3. 8.

our Indeavours; and by conſequence *to reſolve*, never to do our ſelves any Good. But let us *labour* (on the contrary) after the *Duty* of *loving* Chriſt, for the eſcaping of the *Danger*, (I mean the *Curſe*, and the *Damnation*,) denounced here to all Perſons that *love him not*.

And to preſs this forwards, with at leaſt ſome Hope, as well as Ambition of good Succeſs, will deſerve to be the work of another Chapter.

CHAP. III.

Touching the Means we are to uſe to the Ends aforeſaid.

Cupiens inchoare artem amandi Deum, primò debet laborare ad removendum contrarium, putà amorem mundanum. Qui ut glutinum quoddam alas animæ ſpirituales impedit, ne ſe in altum poſſit ſublevare. Gerſon. de mont. contem. c. 11.

James 4. 4. Phil. 3. 18, 19.

Sect. 1. WHen we are ſetting about the *means* which do moſt of all conduce to our greateſt *Ends*, we muſt be ſure of right *method*, as well as of *Diligence* in our Indeavours. And becauſe we are to *ceaſe* from being *Enemies* to our Saviour, before we can be in a *poſſibility* of being denominated his *Friends*; Firſt let us ſummon in our Affections which are ſcatter'd abroad upon *the world*, the love of which (S. *James* ſaith) is perfect *Enmity with Chriſt*. They that *mind earthly things* muſt needs be *Enemies to his Croſs*; and being *Enemies* to his *Croſs*, they cannot be *Friends* unto his *Perſon*. For the Apoſtle tells us of ſuch, *that their end is Deſtruction*. The reaſon of this is very evident. For whilſt we have *Friendſhip* with the *world*, which is Chriſt's *Rival* and *Competitor*, our *Souls* are *Adultereſſes* and *Harlots*, (to uſe the language of S. *James* in the place before eited,) as being *falſe* and *diſloyal* to him who *betrothed us to himſelf*, and is *verbally* acknowledg'd to be our *Bridegroom*.

Bridegroom. *Love* is evermore ſo *ſure* to be *the Mother of Obedience*, to *whatſoever* object it is which is *much belov'd*; that as when we *love Chriſt*, we will keep *His* Commandments, ſo when we alſo *love the world*, we will keep the Commandments of the *world*; to wit, *the ſtatutes of Omri, and all the works of the Houſe of Ahab.* So that our *firſt* labour muſt be, (for 'tis indeed a great *labour*,) to *diſentangle* our Affections, to *take* them *off* from the things of this *tempting world*; and as it were *twiſting them* all together, like *the Rayes of the Sun* in an *Optick Pyramid*, ſtrive to *concenter* them (ſo united) in the *Soveraign Beauty* of a *Saviour.* Mic. 6. 16.

Now one of the proper Engines for this, (I mean, the *reſcuing* of our love from what is *worldly*, and to be *ſeen*,) is to *chew*, and to *ruminate*, long enough in our *Thoughts*, upon this great Truth, that even our *love* of the *Body* does wholly *depend* upon *the Soul.* And the titular *Beauty* of the *Fleſh* muſt be confeſſed by the moſt *ſenſual* to lye intirely in *the ſpirit.* For (if we except the ſole caſe of the παραχεύοντες in *Herodotus*, which yet was not *love*, but *another thing*, and *that* perhaps but a *Fable* too,) who ever heard of any *Lover* fixing his *love* upon the *Body*, ſo much as one ſhort minute *after the vaniſhing of the Soul*? Did the *Corinthians* court their *Lais*, when nothing was left them but her *Body*? Did *Demoſthenes* take a *Journey*, in *kindneſs* to her when ſhe was *dead*? no, there was nothing *then* deſirable, beſides *Forgetfulneſs*, and a *Grave.* Nothing *then*, but the *Worms*, was able

Quem hominum propones, qui ſecum perpetuò non deferat manticam ſtercoris, & matulam urinæ, etiam in venis? plérique gratioſiores ventrem habent vermibus refertum. Multi multæque pediculis ſcatent. Aliis alæ, aliis pedes, pluribus os fœtet. Cardan. de vitâ propriâ, cap. 35.

to *covet* her *Embraces*. Methinks that this one obſervable, (were it as patiently *conſider'd*, as it is eaſily *underſtood*,) ſhould conduce extremely much to the *ſpiritualizing* of our Affections. For if we love *nothing* that we can *ſee* of our deareſt Friends, but for the love of ſomewhat elſe which *cannot* poſſibly be *ſeen*, what better reaſon can we give of it, than that the *Part* which is *material* is arrant *Rottenneſs*, and *Corruption*, not only *not lovely*, but *loathſome* too, when abſtracted from the *part* which is *immaterial*? And for this reaſon it is, that the *zealouſeſt Lover* of what is *worldly*, and who hath *nothing* in him of *Chriſt* whereby to qualifie and inable him for *Spiritual* love, *He* (I ſay) would not be able to love the *Body* above the *Soul*, if the *Beauty* of the *Soul* did not *ſhine* through the *Body*. And if we do not only *hear* this, but lay it up in our *Hearts* too, nor only *aſſent* to it as *True*, but *conſider* it alſo as *uſeful*; it will be ſure of great moment, firſt for the raiſing of our *Thoughts*, and after that of our *Affections*, from the *things that are ſeen, which are temporal, to the things that are not ſeen, which are eternal*. And then believing, with S. *Paul*, (for without ſuch *Belief*, no ſuch *love* can be imagin'd,) That *our Life is hid with Chriſt in God*, we ſhall be *ſtill* making thither, to *find it out*. Our *Love* of *Chriſt* will not leave him, for being but gone out of our *ſight*; but will rather *ſoar up*, in *purſuit* of him as far as *Heaven*; and find him out pleading for us *at the right hand of God*. And there beholding him, as he *is*, *full of Grace, and Truth*, and unimaginable *Glory*, (*ſuch as eye hath not ſeen, nor Ear heard, nor hath ever entered into the heart of man to conceive*,) ποίυς ἔρωτας; *What Loves!* ποίυς πόθυς; *What Longings!* ποίας ὀρεξάσεις

ἐκστάσεις (ſaith *Plotinus*;) what *Exiliencies of Soul will then tranſport us!* πῶς δ' ἂν ἐκπλαγείημεν; with what *weightineſs* of *Bliſs* ſhall we then be *ſmitten!* whilſt we *love* him as he is *Good*, we ſhall *deſire* him as he is *lovely*; and never ceaſe from deſiring, till we *enjoy* him as he is *Bleſſed*, I mean as the *Fountain* of *Bliſs* and *Glory*.

Plotin. l. 6. περὶ καλοῦ. Enn. 1. εἴτις αὐτὸ καλὸν θεῶτο, αὐτὸ ἀφ' ἑαυτοῦ καθαρὸν, μὴ ἐν γῇ, μὴ ἐν οὐρανῷ, ποίους ἂν ἴσχοι ἔρωτας; ποίους δὲ πόθους βουλόμενος αὐτῷ συγκεραστῆναι, πῶς δ' ἂν ἐκπλαγείη μεθ' ἡδονῆς;

If any man ſhall here ask, by what means he may * *behold* the unſpeakable *Beauty* which is *above*, that ſo *beholding* he may be *raviſh't* with the ſweet violence of its *Attractions*; the anſwer to it may be had from the ſame *Plotinus*. No man (ſaith he) can *ſee true Beauty*, but by caſting the *ſight* of his *eyes behind* him. And again (ſaith that learned and pious Heathen,) we are to || *fly* from thoſe *Pleaſures* which are but *common* to us with *Brutes*, as once *Ulyſſes* from the *charms* of *Circe* and *Calypſo*, which if he had not wiſely done, he had *never* gone back to his *native Countrey*. And we muſt do exactly like him, if we are bound for that *Countrey* from whence *we came*; and would fain ſee the place of our *firſt extraction*. Now what but *Heaven* is our *Countrey*? there dwells our *Father*; from thence we *came*; and what we commonly call our *life*, is indeed our *Pilgrimage*; For (in the words of the Pſalmiſt) we are but *ſtrangers upon Earth*. So as the way to go *thither*, from whence we came in a kind of *Exile*, is to *leave* both our *Horſes* and *Feet* behind:

* τίς οὖν ὁ τρόπος; τίς μηχανή; πῶς τίς θεάσηται κάλλος ἀμήχανον, οἷον ἔνδον ἐν ἁγίοις ἱεροῖς μένον, οὐδὲ προϊὸν εἰς τὸ ἔξω ἵνα τίς βέβηλος ἴδῃ; —— ὁ καταλιπὼν ὄψον ὀμμάτων. Id. ibid.

|| φεύγωμεν οὖν εἰς φίλην πατρίδα, τίς δὲ ἡ φεύγη; ἀφ' ἡδονῆς. οἷον ἀπὸ Μάγου Κίρκης ἢ Καλύψους ὁ Ὀδυσσεὺς ἔφευγε τίς δὲ ἡ Πατρίς; Πατρὶς ἡμῖν ὅτι ὅθεν παρήλθομεν, καὶ πατὴρ ἐκεῖ. —— τοὺς πόδας, καὶ ἵππους, καὶ ὄχημα θαλάττιον, καὶ ἄλλα ταῦτα ἀφεῖναι δεῖ, καὶ μὴ βλέπειν. ἀλλ' ὄψιν ἄλλην ἀλλάξασθαι καὶ ἀναγεῖραι, ἣν ἔχει μὲν πᾶς, χρῶνται δὲ ὀλίγοι. Id. ibid.

behind us, ſaith the *Platoniſt*. And ſwiftly mounting up our ſelves on the *wings of Love*, and *Deſire*, guide we our courſe with *thoſe Eyes*, which are not *without* us, but *within* us; and with which if any of us are not *accuſtomed* to *ſee*, it is not becauſe we *want* ſuch Eyes, but only becauſe we *will not uſe* them. Unleſs we are got into *their* Claſſis, *in whom the God of this world hath blinded the minds*; in which caſe only our *eyes* are *darkned*, that we not only *will not*, but *cannot* uſe them. But this is ſo *wilful* a *Diſability*, that whatſoever are the *occaſions*, we ourſelves are the *Cauſes* of it. For when a people are *abandon'd* to *vile affections*, and ſeverely *given over to a reprobate mind*; it is becauſe of their * *refuſing the fear of the Lord*, and becauſe of their *not liking to retain God in their Knowledge*. (*Rom.* 1. 26, 28.) *where* S. *Paul*'s expreſſion is, οὐκ ἐδοκίμασαν and ἐν τῇ ἐπιγνώσει, *They did not think good to have God in their acknowledgment*. But till then, the Apoſtle tells us, *the inviſible things of God are clearly ſeen*, (*v.* 20.) not indeed with *thoſe eyes* we carry *outwardly*, in our *Heads*, but with thoſe *other* more *Angelical*, which we have *inwardly* in our *Hearts*.

2 Cor. 4. 4.

* Prov. 1. 25, 29, 30.

Naturæ noſtræ dura neceſſitas ex merito præcedentis Neceſſitatis exorta eſt. Auguſtin. Retract. l. 1. c. 1.

To ſum up all in a word. Our *affections* in themſelves are *indifferent things*; apt to be cleaving to any object, whether *evil*, or *good*, as they ſhall happen to be *directed*, by carnal *Appetite*, or *Reaſon*. And if it were not in our power to *ſet* our *love* upon the *world*, in *deſpight* of God's Grace; or to take it *from off the* world, by making *uſe* of its *aſſiſtance*; the Apoſtle would never have exhorted us, with ſo much earneſtneſs as he does, *To love neither the world, nor the things in the world. To ſet our Affections on things above, and not to ſet them on things below. To mortifie in our ſelves*

1 John 2. 15. Col. 3. 2, 6.

our

our earthly members. To caſt off the old man, to put on the new. To cloath our ſelves with Love as with the bond of Perfection. To let the Peace of God reign in our Hearts. To afford the word of God an Habitation and Dwelling within our ſelves. From all which together 'tis very natural to infer, that if we have not yet *waſted* the *Talent* of *Grace* which God hath given us, which undoubtedly of it ſelf is *ſufficient for us*, and does competently *arm* us with *Ghoſtly ſtrength*; we can *ſee*, and we can *love*; and can *delight* in the Lord Jeſus; and by conſequence (if we will,) we can *eſcape* the ſad effects of being *Anathema Maranatha.* 9, 10, 14, 15, 16.

2.

But now 'tis time that after the firſt, we put in practice a *ſecond* inſtrument, whereby to *raiſe* up our *Love* to the *Lord Jeſus Chriſt.* That is, as much as in us lyes, we muſt *provoke our ſelves to jealouſie*, and a *religious Æmulation*, by conſidering how *others* have *lov'd* our *Saviour*, to whom he could not be a *Saviour*, with more *obligingneſs* than he is *ours.* We find S. *Paul* was ſo *inflam'd* with the *love* of *Chriſt*, (who yet, a little while before, had been a virulent *Blaſphemer*, and *Hater* of him,) and did ſo *long* after a time of being admitted into his *preſence*, that in compariſon of *Chriſt*, he counted *all things but loſs*; *and all things Gain* on the contrary, which might any way *help* him in his *approach.* That though there is nothing in the world which *Nature* hates *more* than the terrible Face of a *Diſſolution*, yet there was nothing which that *Apoſtle* did ſo much * *long for.* Not at all for the *love* of a *Diſſolution*, (which he *deteſted* in *one* ſenſe, whilſt he *deſir'd* it in *another*,) but for the *love* of *that Chriſt* from whom he was *abſent in the Body*, and could not ſo well be *preſent with*, as by the favourable *Help* of a

Legere vel audire Sanctorum vitas multum prodeſt ad Contemplationem, & ad amorem mundanum depellendum. Gerſon. de monte Contempl. c. 14.

Philip. 1. 21.

* Verſe 23.

Diſſolution. *That* indeed was his *Cordolium*, *There* it was his *ſhoo pinch't* him. 'Twas his moſt paſſionate *aſpiring to be with Chriſt*, which made him *groan* ſo very *earneſtly* under the *Burden* of his *Mortality*. He
2 Cor. 5. 2, 3, 4, 8. did not *groan* to be *uncloath'd*, with any *deſire* of being *naked*, but as a neceſſary condition of being *cloathed upon with his Houſe from Heaven*. It was for *this*, and *this only*, (his extreme *love of Chriſt*,) that he did
Rom. 5. 3. Col. 1. 24. 2 Cor. 12. 9, 10. 2 Cor. 4. 10. *glory in tribulations*; that he *rejoyced in his Sufferings*; that he *took pleaſure in Perſecutions*; and lov'd *to bear in his Body the Dying of the Lord Jeſus*. For *this* alone did S. *John* embrace his *Baniſhment* into *Patmos*; S. *Stephen* his very *ſtones*, and the *men* that *threw* them; S. *Thomas* his *ſaw*, and S. *Peter* his *Crucifixion*. It was for *this* that S. *Ignatius* could bid *defiance* to *ſalvage Beaſts*; that *Anacharſis* brake forth with a kind of *Triumph* into his *Tunde*; and that *others* being *tormented*, would not *let go* their Sufferings; not ſo much as *accept* of ſuch a thing as a *Deliverance*, when they might *innocently* have had it for *taking up*. For *this* it was that *Mary Magdalen* perfum'd the *Head* of her bleſſed Lord, and *kiſs't* his *Feet* with the ſame affection, and alſo *waſh't* them with her *Tears*, and after *wip't* them with her *hair*, *adminiſtred to him of her Subſtance*, cloſely *follow'd* him all along as far as from *Galile* to *Jeruſalem*, from thence to *Golgotha*, and from thence unto his *Grave* too; forgetting the *tenderneſs* of her *Sex*, the *tedious paſſages* of the *way*, the ghaſtly *preſence* of the *night*, the waking *jealouſie* of the *Elders*, the barbarous *violence* of the *Guard*; and being *afraid* of juſt *nothing*, unleſs of *not finding Him*, whom with the *pantings* of her *Soul* ſhe did *love* and *long* for. Would ye know now the *reaſon* of ſo much love, to the end it may *affect* you with ſomewhat *like* it? *She* had

had been a great *ſinner*, and *He* had ſav'd her from her *Sins*. She had been *ſeiz'd* by *ſeven Devils*, and her dear Lord had *diſpoſſeſs't* her; *Had* had the *members of an Harlot*, which (by a more than creative power) *He* had converted into a *Temple*. *She* had *purchac't* a place in *Hell*, and *He* had given her an *Inheritance* in the Kingdom of *Heaven*. Or to give you the ſum of all in our Saviours own words, *She loved much, becauſe much had been forgiven her.*

Now what *Marbles* rather than *Men* may we be worthily eſteem'd, if ſuch *Examples* as I have nam'd cannot *provoke* us to *æmulation?* Seeing Chriſt is *our* Saviour as well as *theirs*, what ſhould hinder us from *loving* him, as well as *they?* Can we think ſo hardly of him, as to believe he did *decree* that ſuch as *they* only ſhould love him? did he not *love* that *we* ſhould *love* him, as well as S. *Peter*, and S. *Paul?* And did he therefore *neceſſitate* our want of kindneſs? Did he accordingly *prædetermin* the ſeveral *means* of our *diſaffection?* or give us any *diſcouragements* from being kind? Let us expoſtulate with *ourſelves*, as *God himſelf* was pleas'd to do with his People *Iſrael*. Hath *Jeſus Chriſt* been a *wilderneſs* to any of us? or have we found him a *wither'd Tree*, which hath not afforded us any *Fruit? What kind of Iniquity have we ever ſeen* in him? Which part of his *Covenant* hath he not punctually *performed?* Did he ever yet *forſake* us, when we *forſook* him not *firſt? What hath he done untous?* and *wherein hath he wearied us?* He deſires us if he hath, that we will *teſtifie againſt him*, *Mic.* 6. 3. Nay *who* was ever *more* belov'd, than he was pleas'd to love *us?* For *whoſe* ſake hath he done *better* or ſuffer'd *worſe*, than he did for *ours?* Hath he *forgiven* us *leſſer ſins* than *Mary Magdalen* was forgiven? Why then ſhould Jer. 2. 5, 9.

we requite him with *leſſer Inſtances* of *Affection?* Or if the *Affectionateneſs* of *others* will not provoke us to *æmulation*, and that we have not any *Impatience* of coming *after* them in *Loyalty*, as much as *Time*; yet let us try, by a *third* Indeavour, how to make up the defects of the *firſt* and *ſecond*.

Let us *diſplay* before our ſelves the ſeveral *excellencies* of *Chriſt*; That ſo if any *ſpark* of *Love* is now diſcoverable within us, we may by the Grace which he hath given us, blow it up into a *Flame*. To ſpeak of his *Lovelineſs* in *Himſelf*, would be the buſineſs of an *Age*; and therefore muſt not be *ſet about* in this poor *Remnant* of an *Hour*. But yet a little let us conſider his great *obligingneſs* to *us*, becauſe the powerfull'ſt * *Incentive* to *Love*, is *Love*.

*ποιεῖ γὰρ μὴ τὸ φιλεῖν φιλεῖσθαι. Plut. in Præcept. conjug.

When *Love* was ſuppos'd by the old Poets, to have brought down their *Gods from Heaven to earth*, it was the higheſt *flight* of *fancy* their Wits could take, whereby to celebrate the *vertue* and *Power* of *Love*. But *we* can ſay, without the help of either a *Fable*, or a *Figure*, that 'twas *the love of our Souls*, (I mean *the love of* their *ſafety*,) which made the *God* of all *Glory* to *bow the Heavens and come down*; to take upon him, not the *likeneſs*, but the *eſſentials* of a man; yea to become *a man of ſorrows*, an intimate *acquaintance with Grief* and *Miſeries*; and this in the *Form* of a poor *ſervant*, yea and in the *diſguiſe* of a *ſinner* too. Sure if the *Heavens* had not *bow'd* unto the Scepter of his *Love*; his *Love* was ſo *ſtrong*, it muſt needs have *broke* them. When he reflected upon the *Torments* he was to ſuffer ſoon after for our *Injoyment*, he ſhew'd the *vehemence* of his *Love* by a πῶς συνέχομαι; *How am I ſtraitn'd?* how am I *preſs't?* how am *I terrifi'd*, and

Luke 12. 50.

and *pain'd, till it be accompliſh't?* He *long'd* to drink of the *cup* of *Trembling.* He *thirſted* after the Potion of *Gall and Vinegar.* He gladly *ſuck't* the very *dregs* of the *wine of Gods wrath.* Not at all for its *own* ſake, becauſe 'twas *bitter,* (for as *ſuch* it made him wiſh, that *the Cup might paſs from him,*) but becauſe our *Redemption* was *ſweeter* to him, than *any thing elſe* could be *bitter,* by which 'twas *purchac't.* Is not he a *rare Phyſician,* for *skill,* and *kindneſs,* (and certainly, if it be poſſible, more for *kindneſs,* than for *skill,*) who takes no more unto *Himſelf* than the *Rancidity* of the *Medicine,* and leaves his *Patient* to injoy the *pleaſant effects* of a *Recoverie?* Yet this was perfectly our caſe with the great Phyſician of the Soul. *He* took the *nauſeouſneſs* of the *Phyſick,* which made for the *Cure* of *our Diſeaſes. We* were deſperately *ſick,* and *He* would needs *ſwallow* the *ugly Pills.* That *we* might be *purged from our filthineſs, He* would needs *drink* up the *filthy potion.* Would have the *noiſomeſt Ingredients* as it were *ſtrain'd* through *His* body, that we might have nothing to *pledge* him *in,* but the ſweet *Reſtorative* of his *Blood.* Now what can more excite *our* Love, than thus to meditate upon *His?* As there is no better way whereby to *keep up* our *Patience,* than by *looking up to Him,* who did *indure* with ſo much Patience, ſuch *contradiction of Sinners againſt himſelf;* ſo is there no better way whereby to *keep up* our *love,* and to *raiſe* it *higher,* than by reflecting much and often, on him who lov'd us in *ſuch* a *meaſure,* (I might have ſaid ſo *out of meaſure,*) as to have *hated* even *Himſelf* in a * *comparative* ſignification. For neither was his *life* ſo *dear,* nor was his *Blood* ſo *pretious* to him, but that he was *prodigal* of them *both,* when *both* might *fall* to our *Advancement.*

Luke 22. 15. John 19. 28.

Matt. 29. 39. John 12. 27.

Heb. 12. 3.

* John 12. 25. Prov. 13. 24.

Methinks

Rom. 8. 32. Methinks there is nothing more *expreſſive* of God's *obliging* us to *love* him, than that word of S. *Paul* in his Epiſtle to the *Romans*, ἐκ ἐφείσατο, *He* SPARED *not his own Son, but delivered him up for us all.* We know his *Son* was *Himſelf*, as to the *unity* of the *Godhead*; yet ἐκ ἐφείσατο, *He did not ſpare him.* Should we not think that Father *cruel*, and void of natural Affection, who would not *ſpare* his *own Son*, no not his *Beloved* and *only Son*, no not when 'twas in his *choice*, and his power to ſpare him? yet when *Abraham*, being *commanded*, was ready to *Sacrifice* his *Iſaac*, 'twas not his *Cruelty*, but his *obedience*, and that was the *fruit* of ſuch a *Faith* as did work *by love.* I mean *a love* of his *God*, and not at all of his *Iſaac*, whom (in *that caſe*) he was to proſecute with a * *comparative Deteſtation.* And in like manner when *the Father of our Lord Jeſus Chriſt* could not ſo wiſely ſhew his *Mercy* for all eternity upon *us*, as for a time by ſhewing *none* upon the *Lord Jeſus Chriſt*; it was the *higheſt* and *beſt* expreſſion, not of his *Cruelty*, but of his *Love.* For he could *never* have ſpared *us*, his *adopted Sons*, if he had ſpared *that Son*, who was his *only-Begotten.* Nor could it be *Cruelty* even to *Him*, *not* to be *ſpared* by his Father, becauſe *volenti non fit injuria*, he was *willing*, yea and *deſirous*, *not to be ſpared for a Time*, rather than *millions* of *men and women* ſhould certainly *fail* of being *ſpared to all eternity.* What then ſhall we *return* him for ſo aſtoniſhing a Love as is now deſcrib'd? Shall we *ſpare* any thing that is *ours*, when 'tis *well-pleaſing* unto *Him* that we ſhould *not ſpare* it? Suppoſe he would not be *pleas'd*, unleſs we gave our *firſt-born for our Tranſgreſſions*; the *fruit of our Body, for the ſin of our Soul.* Should we *ſpare* our *own child* in ſo great a Caſe? How then comes

* Luke 14. 26. Deut. 13. 6, 7, 8, 9, 10.

Mic. 6. 7.

comes it to paſs, we are ſo *ſparing* to our *luſts?* and do ſo grumble to be parted from our *Deſtroyers?* Are thoſe *enemies* of our Souls ſo *extreamly dear* to us, as that we cannot find in our hearts, either to *ſend* them *out* of our *Boſomes*, or to *deliver* them *up* to a *Crucifixion*, no not in *love* to that *God*, who ſent his *Son* out of his *Boſom*, and *delivered* him to be *crucified*, in *love* to *us?* Sure if our *Souls* were all *Flint*, yet being *ſmitten* with *ſuch* a *love*, they ſhould yield *ſome Fire.* Or if our *Hearts* were all *Iron*, yet one would think that *ſuch* a *load-ſtone* ſhould *draw* them *up.* Or however if it will *not*, yet let us try a *Fourth Engine* for the *winding up* of our Affections.

4. Let us *ſhame* our ſelves out of our *Coldneſs* and *Indifferency* to *Chriſt*, by duly reflecting upon our *warmth* to *Inferiour* things. Not *inferiour* only to *Him*, but to the *Dignity* of our *Nature.* A *Nature* common to us with *Him*, being conſider'd in his *Humanity*; and by ſo much the *worthier* both of our *Care*, and our *Reſpect* too. What *Love* do we beſtow upon the *vanity* of the *Creature*, to pleaſe a *Palate*, an *Eye*, an *Ear*, a *Fancy?* And ſhall we have *ſo* much love to faſten upon the *Surface*, and *outſide* of *Duſt*, and *Aſhes*, whilſt *ſo* little for a *Saviour*, as to permit it to be a *Doubt*, if we have *any* for him, or *not?* All the *noble men* of *Greece* would lie like *dogs* at the *door* of the *Corinthian Harlot*, and pay obedience to *Her* Commands, notwithſtanding they did *lead* in the *paths* of *Death.* And ſhall a *Queſtion* be made of our *love* to *Chriſt*, whoſe very *deformities* make him *fairer than the children of men?* I mean his *Wounds*, and his *Bruiſes*, which ſhould to *us* be more *lovely* than all the *Roſes* of *Sharon*, and *the Lillies of the Valley*, as having been wholly

wholly *ſuffer'd* by him *on our Account?* Or ſhall a Queſtion be ever made of our *obedience* to *his* Com-
Ezek. 20. 11. mands, *which if a man do, he ſhall live* in them? yet how many *Trifles* do we love, and with what *vehemence* of *Affection*, of which the *beſt* conſequent is this, that we ſhall *heartily repent* our *having lov'd* them? and what a *madneſs*, what a *ſhame*, what a *diſparagement* and a *diſcredit* muſt it needs be unto our *Reaſon*, to lay out the *Treaſures* of our *Love* upon *thoſe Allectives*, which we cannot but *hope* we ſhall be *heartily ſorry for*, becauſe we cannot but *fear*, that if we are not both *truly* and *timely ſorry*, we ſhall be *hopeleſly ſorry* when 'tis too late? but how much a *greater* madneſs is it, to be ſo *negligent* and *illiberal* in our Affection towards *Him*, whom the *longer* we ſhall love, we ſhall love ſo much the *more?* and ſhall have nothing to *repent of*, but that we ever lov'd him *leſs?* and that withal it was ſo *late*, before we lov'd him? Shall we be able to ſay *leſs* of our *Love* to *Chriſt*, than the Apoſtle S. *Paul* could ſay of *his* to his *Corinthians?* Obſerve him ſpeaking to that *unkind* and *ingrateful*
2 Cor. 12. 15. People. *Moſt gladly will I ſpend, and be ſpent for you, though the more abundantly I love you, the leſs I be lov'd.* 'Twas ſtrange on *their* parts, that they ſhould *love* ſo much the *leſs*, the *more abundantly* they were *lov'd*. But ſomewhat *more* ſtrange on *His*, that he ſhould *ſpend*, and be *ſpent*, and both *moſt gladly*, notwithſtanding the diſcouragements of *their Return*, which was of nothing but of *Hatred* for the exceſſes of his *Good-will*. Lord! how happy were it for *us*, had *we* but *half* ſo much *love* for the *Lord Jeſus Chriſt*, as that expreſſion of S. *Paul* does amount unto? It is impoſſible for our *Saviour*, to love us the *leſs*, the *more* we love him. So very far he is from *that*, that he *did*

ſpend,

ſpend, and *was ſpent*, and both *moſt gladly*, for the *love* he bare to us when *we* had *none*. And therefore the *leaſt* that we can do, is both to *ſpend*, and *to be ſpent*, to part with *all* that we have, and with *all* we *are* too, for the *love* we bear *him* who ſo dearly *loves* us. It is an *hard heart* indeed, which is ſo far from *beſtowing*, that it will not *repay*, or *return* Affection. We will *ſpend* and *be ſpent* for our *darling ſins*, although they love us the *leſs*, the more *abundantly* we love them; (for the *more* we ſtill *love* them, the *more degrees* of *Damnation* they threaten to us.) Let us therefore, even for *ſhame*, have as much kindneſs for our *Preſerver*, as we have had for theſe *Authors* of our *Deſtruction*. If in a very free manner we have been *ſpending* upon our *ſins*, both to *nouriſh*, and to *adorn* them, with *Food*, and *Rayment*; Let us *ſpend* upon our *Saviour* in a *more liberal* proportion; and that in ſuch manner, as *he directs* us. Let us *ſpend* out of our Treaſures, to *feed* and *cloath* him in his *members*. Let us *ſpend* to pay him *Homage*, in as many of his *members*, as, *under Him*, are our *Heads*. And let us *be ſpent* for him as freely, (like *Epaphroditus*, and S. *Paul*,) both by *watching*, and *faſting*, by *meditating*, and *praying*, by ſuffering *pains*, and *perſecutions*, whenſoever he ſhall *call*, or *expoſe* us to them; not by the *leaving* of our lives, for the *paying* unto *Nature* her common *Debt*; but by the *laying* of them *down*, for the paying to our *Saviour* our *Debt of Grace*.

5. And as we may help to *ſhame* our ſelves into a *love* of the *Lord Jeſus*, by reflecting on our *love* to *inferiour things*; ſo our *love* to the *Lord Jeſus*, juſt as our *love* to *other things*, is very apt both to be *bred*, and to

be very much *nouriſh't* by *converſation.* For *Ignoti nulla Cupido.* We cannot poſſibly *deſire* him, whilſt we are *ignorant* of his *beauty:* And of *that* we *muſt* be *ignorant*, whilſt we are *ſtrangers* to his *converſe.* So that the reaſon why moſt *Profeſſors* are wont to *love* Chriſt ſo *little*, doth ſeem eſpecially to be This, their having ſo *little* of his *Acquaintance.* Enough of *that* will ſo *charm* us, as to beget in us a *loathing* of all that makes a *ſeparation* 'twixt *Him* and *us.* Unto how many *things* and *perſons* are many men paſſionately *addicted*, if not abſolutely *enſlav'd*, for which they can give us no better reaſon, than that of their having been *wonted* to them? Let us but *wont* our ſelves as much unto an heavenly converſation, and we ſhall find it juſt as harſh to be *weaned* from it. Hence it follows that we muſt *read*, and not *only read*, but ſtrictly *ſearch* into the Scripture, not only reſting in its *literal*, but alſo *diving* into its *moral*, and *ſoaring up* too into its *myſtical* ſignifications; whereby to *acquaint* our ſelves *throughly* with the Lord Jeſus Chriſt, and more and more to *comprehend* the great *variety* of his *Perfections.* And then to the end that his *Perfections* may *ſo* affect us as they deſerve, nor only *float* in our *Brains*, but deeply *ſink* into our *Bowels*, we muſt *imprint* them within our ſelves by *mental Prayer*, and *Meditation.* To each of which we muſt be reſolute to be ſo *wonted* and *inur'd*, as not to be able *without regret* to admit of any *long Avocation* from them.

Nor can we pardonably *excuſe* our groſs *neglects* of *converſing* with Jeſus Chriſt, by alledging our *Inability* of taking *delight* in his *converſe.* For *converſation* muſt be made *eaſie*, ere it can poſſibly be *delightful.* And the *eaſineſs* of any thing muſt come by *uſe.* Firſt, 'tis the *diligence* of our *converſe* by which we come to

love

love Chriſt, and then 'twill be *natural* for our *Love* to make us *delight* in his *converſe*. It argues a *ſhallowneſs* of *Reaſon*, and a great *want* of *perſpicacity*, to think there are not any *Pleaſures* upon *the Mount of Contemplation*, (as *Gerſon* calls it,) becauſe we cannot yet perceive them at the *Foot of the Hill*, or in the *Act* of *contending* to climb up thither. 'Tis as great weakneſs as to conclude againſt the *Pleaſure* of *reaping* a *goodly Harveſt*, from the *labour* of *Cultivation*, and *charge* of *ſeed*. Or to inferr there is *no contentment* in *inhabiting* a pleaſant and well-built houſe, from the *coſt* of the Materials, and *Care* of putting them together. *Nemo Montis Cacumen uno ſaltu conſcendit.* The *Hill of Sion is a fair place*, and *Mount Tabor* is a *delicious* one. But we muſt not think to *reach* the *Top* of *either* at a *Leap*. For as the *lower* and more *earthy* our *pleaſures* are, they muſt needs be attain'd with the *greater eaſe*; ſo we muſt uſe the greateſt *patience*, and we muſt take the greateſt *pains*, to overcome the ſteep *aſcent* of the *higheſt pleaſures*. All the *Duties* of a Chriſtian (I mean the *Acts*, and not the *Habits*,) are ſo many *ſteps* and *degrees* to the *Hill* I ſpeak of: Which *Acts* of *Duty*, whilſt they are yet but *Acts only*, will coſt the natural man *Pain*, and make him ſee *he hath need of patience*. But after a competent tract of Time, as ſoon as the *Acts* have been ſo *numerous* as to produce their reſpective *Habits*, the *Acts* ariſing from thoſe *Habits* will *requite* the ſaid *Patience* with *eaſe* and *pleaſure*. Shall I exemplifie what I ſay by any *one important duty*, which at *firſt* gives us *Trouble*, and after *rewards* us with *Delight*? I cannot inſtance in a fitter than that of *Prayer*, becauſe 'tis *one* of the chiefeſt *means*, whereby to *enter*, and to *continue*, and to *complete* our *converſation* with him that bought us.

How many are there in the world who turn their *backs* on this Duty, upon no better Ground than their erroneous Imagination, that 'tis of *no uſe to pray*, till they can do it with *Devotion?* A way of reaſoning as irregular, as if a man who is very *cold*, ſhould conclude it wholly *uſeleſs* to *make* a *Fire* till he is *warm*. Want we *Devotion* in our *Prayers*? we are to pray *for* Devotion; and *Devotion* is apt to *grow* from our *cuſtomary Praying* for *other things*. For when in ſpite of our *Indifferency*, and perhaps our *Averſeneſs* to ſuch a Duty, we uſe the *Empire* of our *Wills* in the work of Prayer; and, caſting our ſelves upon our Knees, are very reſolutely *bent* to perform the Duty, (how much ſoever *againſt the ſtream* of our Inclinations;) God will *reward* our *Reſolution*, by turning our *Labour* into *delight*; and ſo will make it as great a *Pleaſure*, in time to come, as it has been in time paſt, a *ſelf-denial*. If any man ſhall here ask, how we can poſſibly *converſe* with things *inviſible*, or have a * *Languor* after *him* whom we never *ſaw*; let them *anſwer* (ſaith S. *Jerom*) who have *read* the *anſwer* to it in the *Book of Experience*, and have not been able to forbear crying out with *David*, *Wo is me that I am conſtrained to dwell in* Meſech! *O that I had wings, to fly away, and be at reſt! my ſoul is athirſt for the living God:* And even *panteth* after *Him*, *as the Hart panteth after the water-Brooks. O when ſhall I appear before the Preſence of God!* Devout S. *Bernard* himſelf confeſt, *that in the beginning of his Converſion, he was frequently of an hard and frigid Heart*; who yet being *accuſtomed* to converſe with Chriſt *by Grace*, could not but *thirſt* with great *impatience* to injoy him alſo in his *Glory*. Yea *that love* which of *neceſſity* does *begin* in the *Fleſh*, may (ſaith he) *by Degrees* be well *conſum-*

* V. Eſpenſ. de Languore Spirituali. c. 2. p. 977. *Reſpondeant qui in libro Experientiæ Quæſtionis Solutionem legerunt. Frequenter ego ipſe, (quod fateri non verecundor) maximèq; in initio Converſionis, Corde durus, & frigidus*, &c. Bern. ſuper Cant. Serm. 14. *Confer* Huberti Scuteputæi c. 14. p. 2082. *cum* S. Bernardi lib. de Deo diligendo. p. 951, 952, 953.

conſummated in *the Spirit.* For (not to mention the * *ſeven degrees* which are aſſign'd by *Ubertinus*, as being too *nice*, to be truly *uſeful*,) Firſt 'tis natural for a man as he is *carnal* and *depraved*, to *love himſelf* above all things, and above all things *for himſelf.* Next when he ſees that *of himſelf* he cannot *be*, or *be happy*, and that he *depends* upon his *maker* not more for his *being*, than for his *bliſs*, he *then* begins to *love God*, though yet 'tis only *for himſelf*, and his *private Intereſt.* But when in time, upon occaſion of his ſeveral *exigencies* and *wants*, he is *compell'd* to ſeek God for ſeveral *comforts* and *ſupplies*; his *converſation* with *the Almighty* becomes ſo *cuſtomary*, and *natural* (by his *frequenting* God's *houſe*, by his *addreſſes* to God in *Prayer*, by getting *knowledge* out of God's *word*, and by *admiring* him in his *works*,) that what was hitherto but *eaſy*, does now grow *pleaſant.* And ſo at laſt having *taſted* how *good* and *gracious* his Maker is, he does advance to *love God*, for *God's ſake only*: So as nothing does now remain, but that *degree* of *perfection* in loving God, at his being bid to *enter into the joy of his Lord*, when *'tis for God's ſake alone that he loves Himſelf.*

* Apud Bartholomæum de Martyribus, fol. 93, 94. *Guſtus, Deſideria, Satietas, Ebrietas, Securitas, Tranquillitas, Septimi vero nomen ſoli Deo innoteſcit.*

And though 'tis *hard*, if not *impoſſible*, whilſt we are in this world, to love *ourſelves* for *God only*, and not at all for *ourſelves*; yet 'tis a duty indiſpenſable, to love *Him* eſpecially *for himſelf*, and far above the conſideration that 'tis *our intereſt* to love him. The Reaſon of it does ſtand in This, that whoſoever loves *God* not eſpecially *for God*, but more eſpecially *for himſelf*, does by a neceſſary conſequence *love himſelf* above *God.* Becauſe in ſuch a caſe as that, *God* is only one of the *objects*, and *himſelf* the *final cauſe*, or the *end* of love. For if *God* were that *end*, he would rather

Amor quo aliquis amat Deum propter Temporalia, contumelioſus eſt Deo. Temporalia qui ſic amant, præferunt ei: propter quod enim unumquodque amatur, illud magis amatur. Auguſt. de Civ. Dei.

rather love himſelf *for God*, than God *for himſelf*. And that *for which* we love any thing, muſt needs be lov'd by us the *moſt* of any, becauſe it is the very *cauſe*, (*meritorious*, or *final*,) *for which* we love it. For, *propter quod unumquodque tale, & illud magis*, is the maxim made uſe of by S. *Auſtin himſelf* upon this occaſion. And therefore he that loves God, *not* ſo much for *Gods ſake*, as for the *ſake* of *ſomewhat elſe*, which either comes *from*, or depends *upon* him, (ſuch as the *comforts* of *this* life, or the *Promiſes* of the *next*,) does indeed but *uſe God*, and *injoy* the *Creature*. And how much ſoever he may *appretiate*, or *put a value* in his *judgment* on what he *uſes*, yet no doubt he *loves moſt* what he *moſt injoyes*.

Vide Bonaventuræ Tom. 7. opuſc. par. 3. *ſub initium Amatorii.*

Bonaventure made it a *wonder*, how 'twas *poſſible* for a man, not to love *that Creator* with all his Heart, who when he might have left him *without a being*, or have made him either a *Toad*, or any *other* ſort of *Animal*, was rather pleas'd to make him capable, to *underſtand*, and to *love*, and *injoy* his Maker? yea and when man had even *forfeited* all his Intereſt in God, by an *abuſe* of thoſe Favors conferred upon him, was farther pleas'd to *reconcile* and *appeaſe* himſelf, not by accelerating our *miſerie*, but by providing for our *Amendment*? Suppoſe (ſaith *Bonaventure*) thou hadſt but *loſt one* of thine *Eyes*, which is a very *ſmall part* of thy outward man; couldſt thou abſtain from loving *Him* with a perfect love, who ſhould not only *find it out*, but put it again into thine *Head* too? and not only ſo, but make it as *uſeful* to thee as ever? How then canſt thou *forbear* to love the *Lord Jeſus Chriſt* with an equal Love, who, when thou hadſt *loſt* thy *whole ſelf*, (both Soul, and Body,) had both the *kindneſs*, and the *skill*, to *find thee out*, and to *reſtore* thee

Siquis amiſiſſet oculum, quantum amaret eum qui ſibi eum reſtitueret? —— nec minus amandus qui eum ab initio dedit, & qui datum conſervavit, &c. Id. Ibid.

thee, and to make thee (as much as ever) a *Veſſel* of *Honour* and *Immortality*? Certainly nothing can make thee able *not to love him* for *himſelf*, and *with all thy ſoul*, unleſs thy want of *converſe* and *Acquaintance* with him. For as the *Fire* of thy *Affection*, if fed with any *unclean Fewel*, produces nothing with its ardour but *ſmoak* and *ſtench*; ſo if the *fewel* it feeds upon ſhall be *pure*, and *ſpiritual*, it will yield both a *bright* and *reſteſhing Flame*. And if *the love* converts *the Lover* into the Nature of the *thing* that is dearly *lov'd*, 'tis plain that ſuch as is the *object*, ſuch muſt alſo be the *Act*, and the *Agent* too. To fix thy *love* upon the *world*, is *ipſo facto* to be a *worldling*. To fix thy *love* upon *Chriſt*, is *ipſo facto* to be a *Chriſtian*. And to be really a *Chriſtian*, is to be *ſuch* a one as *Chriſt*. *For both he that Sanctifieth, and they that are Sanctified are all of one.* And thence *He is not aſhamed to call them Brethren.* (*Heb.* 2. 11.) Nay he is not aſham'd to own them, in a *more intimate* Relation, than that of *Brethren*. For by vertue of that *unitive* and *inebriating love*, which our *myſtical Theologiſts* are wont to ſpeak of, real *Chriſtians* and *Chriſt* do interchangeably *inhabit* the one the other. They do *dwell*, and *abide*, not only *with*, but *in* each other. *They* in *Him*, and *He* in *Them*, as both *Himſelf* and S. *John* (that *Diſciple* of his *Boſom*) do oft aſſure us. And ſince 'tis ſo that our *Bodies* are call'd *his Members*, 1 *Cor.* 6. 15. ſure our *Souls* cannot want much of being *transfus'd* into *Himſelf*. For S. *Paul* ſaith expreſly, (to ſhew how *Chriſt* is to the *Chriſtian*, juſt as the *Bridegroom* to the *Bride*,) that as the *Husband* and the *wife* are made *one fleſh*, ſo *he that is joined to the Lord* is ipſo facto *one ſpirit*. 1 *Cor.* 6. 17. The Apoſtles word is, ὁ κολλώμενος τῷ Κυρίῳ, he that is *cemented*, or *ſolder'd*, *ferruminated*, or *glued*;

Cùm amoris natura ea ſit, amantem in amatum transformare, is planè efficeris, quale eſt illud quod amas. Bonav. Amator.

John 6. 56. & John 15. 4, 5. 1 John 3. 24. & 1 John 4. 13, 15, 16.

glued; that is to ſay, he that *cleaveth to the Lord Jeſus Chriſt* as faſt as *one board* of *Firr* cleaves to *another* to which 'tis *glued*, (in ſo much that you may *burn* them, but can *never break* them *aſunder*,) ἓν πνεῦμά ἐστιν, *He is one and the ſame ſpirit*, as his own Bleſſed *ſpirit* is pleas'd to phraſe it, that is, he *minds* the ſame things which his beloved Lord *minds*; *deſires* the ſame things that his Lord *deſires*; *Injoyes* and *ſuffers* after the meaſure that his Lord *ſuffers* and *Injoyes*. In a word, he hath ſuch an *union*, as is *expreſt* by an *Identity*; ſince *he that cleaveth to the Lord*, is not only ſaid to *have*, but to *BE one ſpirit*. S. *Bernard* ſpeaks it more than once in a very *bold Paraphraſe*. *Divino ebriatus amore animus, oblitus ſui, factuſque ſibi ipſi tanquam vas perditum, totus pergit in Deum, & adhærens Deo, unus cum eo ſpiritus fit.* *The mind* (ſaith he) *being drunk with the love of God, and grown forgetful of itſelf, yea wholly loſt unto itſelf*, (and all its ſecular concernments,) *does ſo* **paſs over into God*, *as to become one ſpirit*: not only *one in itſelf, but one with God*.

S. Bernard. *de Deo diligendo.* p. 953. *quam conſer cum* p. 958.

* *Nam alibi dicitur ex toto animæ ſe exponere, & tranſire in Deum.* ut p. 954.

'Tis true, the Father there ſpeaks touching that *laſt degree of Love*, whereby the *Soul* is ſo *tranſported* with the *converſe* of its *beloved*, as to be *emptied out of itſelf*, & *in a manner quite annull'd*. That *God in Chriſt may be All in All*, *which how can he be*, (ſaith the holy Father,) *if any thing of man be left in man*? If the *Souls* of *the juſt* are not *drown'd* and *drunk up* in the fathomleſs *Sea* of *Æternal light*; If *humane affections* do not *diſſolve* and *melt away from themſelves*, and become ſo *tranſus'd* into the

Te quodammodo perdere, omninò non ſentire Teipſum, & à Teipſo exinaniri, & penè annullari, cœleſtis eſt converſationis. id. ibid. p. 953.

Omnem tunc humanam affectionem neceſſe erit à ſemetipsâ liqueſcere, atque in Dei penitùs tranſfundi voluntatem, alioquin quomodo omnia in omnibus erit Deus, ſi in homine de homine quicquam ſupererit? —Animas immerſas ex toto credimus immenſo illi Pelago æterni luminis. ib. p. 954.

the ſole *will* of *God*, as to be like a *drop* of *water* in a *great quantity* of *wine*, wherein *departing from it ſelf*, it wholly puts on the *colour* and *taſte* of wine; or as an *Iron red-hot* does make *a defection from it ſelf*, by putting on the whole *Nature* and *Form* of *fire*; if (I ſay) it is not *thus* after the general Reſurrection, in what ſenſe can it be ſaid (and ſaid it is by S. *Paul*,) that *God*, in that day, *ſhall be All in All?* But in the place before cited from 1 *Cor.* 6. 17. S. *Paul* does not ſpeak (however S. *Bernard* apply's his words,) touching the *union* we ſhall injoy *after the general Reſurrection*, through the *perfection* of our *love* to *the Lord Jeſus Chriſt*. For when he ſaith, *he that cleaveth to the Lord is one ſpirit*, he ſeems to mean no other *cleaving*, than was commanded even by *Moſes*, *Deut.* 10. 20. where *to* * *fear and* * *ſerve* God, is to *cleave* unto him. And ſo we are properly ſaid to *cleave unto the Lord Jeſus Chriſt:* when the *Cæment* of our *union* is an *indiſſoluble Affection*, and ſuch an *obſtinate Reſolution not* to *depart* from his *Commandments*, that *Death* it ſelf cannot ſeparate 'twixt *us* and *them*. *This alone* is the *Love* which Saints are capable of on Eearth, and here is exacted under the penalty of *Anathema Maranatha*. The *other* is competent to none, but Saints *Beatified* in *Heaven*. *Sic affici, Deificari eſt*, in the bold Dialect of S. *Bernard*. *This Love* is our *Duty*, whereof that *other* is our *Reward*. And therefore *this* is *commanded*, but *that* is *promiſed*. For *this*, we are *prais'd*; for *that*, *admir'd*. *This* is *difficultly* had in a ſtate of *Grace*; whilſt *that* we *cannot but have* in a ſtate of *Glory*. For as *this* does not *expire*, but rather is *perfected* into *that*; ſo, by the Tenor of the New Covenant, it does *entitle* us to its *Fruition*. And therefore ſtoutly let us reſolve, ſo to *cleave* in our Affection to the *Lord*

1 Cor. 15. 28.

Ubi ſuprà.

Jeſus Chriſt, and ſo to *expreſs* our cleaving to him *by keeping cloſe to his Commandments*, as that *before* we have *poſſeſſion*, we may not fail to have a *Right to the Tree of Life*. That in the day *when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, when the Elements ſhall melt with fervent heat, and the Heavens be ſhrunk up like a ſcrowl of Parchment, when every Valley ſhall be filled up, and every Mountain brought low*, we may be able to appear before the Judge with great boldneſs; and whilſt *they that would not love the Lord Jeſus in ſincerity*, ſhall ſend forth *weepings*, and *wailings*, and *gnaſhings of Teeth*, (all alluded to in the ſentence of *Anathema Maranatha*,) *we* may be called to *bear a part* in the *quire of Angels*, and with *the ten thouſand times ten thouſand which are round about the Throne of the Lord Jeſus Chriſt, who hath redeemed us to God, unto whom he hath made us both Kings and Prieſts*, we may never reſt from ſinging with unimaginable delight, *Bleſſing, Honour, Glory, and Power, to Him that liveth for evermore.*

Rev. 22. 14.

2 Theſſ. 1. 7, 8.

Iſa. 40.

Rev. 5. 10, 11, 12, 13.

THE

THE
INTRODUCTION
TO
The Third PART.

WHAT hath hitherto been premis'd touching *Chriſt*'s Love to *us*, and ours to Him, cannot better be ſucceeded (in point of *pertinence* or *uſe*,) than by that which now follows touching our Love to *one another*. A ſubject which is the rather to have its place in this Volume, becauſe our Love to *one another* is recommended to us in Scripture, as much as *God*'s love to *us*, and *ours* to *God*. And as that which does make us moſt like our Maker: 'Twas recommended to us by Chriſt in his *laſt Will and Teſtament*, and that as one of the richeſt *Legacies* that he was able to *bequeath* us. The ever-bleſſed *Teſtator* (as the Author to the Hebrews does fitly call him) being to take his *laſt leave* in a farewel Sermon to his Diſciples, and having prepar'd them with an aſſurance that the time of his leaving them was at hand, (to make them *ponder*

* Παραπλήσιον ἐδὲν ἄνθρωποι θεῷ δῶρον, ἢ χαρίζωνται. Philo. Judæus περὶ Δικάου. p. 557.

Heb. 9. 16.

what he was ſpeaking, and *lay it up* as the ſpeech
John 13. 33. of a *Dying man,)* And being reſolv'd not to leave them without ſome Legacy, ſome ſpecial Token of his *Solicitude*, both for their preſent Conſolation, and future Bliſs, *Peace* (ſaith he) *I leave*
Chap. 14. v. 27. *with you, my peace I give unto you, not as the world,* a few *good words* in Civility, or the moſt, *a kind wiſh*; and therefore *let not your heart be* troubled at the ſudden departure of my Perſon; for, as a ſupplement of That, *I leave you my cordial and ſolid Peace.*

But knowing well, that *His peace* could never quietly reſt with them, in caſe of War and Diviſion amongſt themſelves, and being not able to indear them with a greater Teſtimony of *His* love, than by obliging them ſtrictly to the conſtant loving of *one another*, He therefore bequeathed this *Royal Precept* (as a previous *part* of their *Patrimony*, whereby to fit them for all the *reſt*,) That *their* reciprocal kindneſs ſhould be like *His*; that they ſhould all be ſo affected,
John 13. 15. as they had *Him for an Example*; that juſt as *He* had been to *All*, they ſhould be *All* to *one another*; for ſo runs the Inſtrument whereby he conveyd his good Pleaſure to them, *a new Command-*
verſe 34. *ment I give unto you, that ye love one another, even as I have loved you.*

But

But then to gain their *Acceptance* of his *Bequeſt*, and their religious *Execution* of what he commanded them to obſerve, He ſhew'd them the *value* of ſuch a *Legacy*, as did accordingly *tye* them to ſuch a *Love*.

Ἐν τούτῳ πάντες, &c. *By this all men ſhall know ye* Verſe 35. *are my Diſciples, of ye love one another.*

In which words of our Saviour, there are two things *ſuppos'd*, and a third is *Taught*.

Firſt of all it is *ſuppos'd*, that All to whom the words are ſpoken, either *are*, or *ought* to be Chriſts Diſciples. And that not only in *profeſſion*, but in *ſingleneſs* of *heart*; not only *verbally*, and by *name*, but very *really* ſuch. This is eaſily collected from three words in the Text, ἐμοὶ μαθηταὶ ἔσεσθε, *Ye are my Diſciples.*

It is ſecondly *ſuppos'd*, that ſuch as are *really* Chriſts Diſciples, (not in hypocriſy, but in deed,) ought to endeavour to make *it known to all* THE WORLD, that they are *ſuch*. Their *light muſt ſhine before men*, by their *Procope* and *Growth* in the SCHOOL of Chriſt. This is apparent from two words more, πάντες γνώσονται, *All men ſhall know it*. And were it not ſo in good earneſt, the Maſter would never have directed them (as here he does) to the infallible means of it's attainment. For

We

We are thirdly to obſerve the important *Leſſon* which here is *Taught*, (and which is *now* of all Leſſons the moſt worth learning, eſpecially if we reflect on the Times we live in,) by what certain Κριτήριον, or *way of proof*, we may make men to *know* we are Chriſts Diſciples. This is deliver'd in the *firſt* and *laſt* words of the Text, ἐν τούτῳ γνώσονται, they ſhall know it *even by this*, ἐὰν ἀγάπην ἔχητε, *If ye bear love to one another.*

From theſe three parts there are as many Propoſitions, into which the whole Text is very naturally reſolv'd.

1. That all who are *Auditors* of Chriſt, or all to whom he is *reveal'd*, do ſtand oblig'd by that means, to be *really his Diſciples.*

2. That their Diſcipleſhip, if it be *real*, will be *eminent alſo*, and *exemplary*, ſo far forth as to be *known*, and taken notice of by *All.*

3. That the ſureſt *Teſtimony* and *Proof* of ſincere Diſcipleſhip under Chriſt, and the principal *Inſtance* or *effect* wherein its eminence doth conſiſt, and that which by Chriſt is here pronounced as an *unerrable mark* or *Criterion* of it, is this Divine Qualification of *mutual Love.*

And this alone muſt be the Subject upon which I am to faſten the following part of my Deſign; becauſe it ſeems to comprehend (I ſay not

not only the *prime*, but) *whole* Importance of the Text; as we may judge by comparing the *propoſition*, with the *fourfold Emphaſis* which may be put upon the words.

For firſt our Saviour does not ſay, Men ſhall *gueſs* or *conjecture* that ye are mine, but γνώσονται, they ſhall *know* it. Nor ſecondly does he ſay, Your Diſcipleſhip ſhall be known as a ſpecial *Secret*, to very *few*, but as the Sun in his *Meridian*; πάντες γνώσονται, *All men* ſhall know it. Nor thirdly does he ſay, All men ſhall know ye *ſeem* to be, by a Diſguiſe, but ὅτι μαθηταὶ ἔστε, that ye *are* my Diſciples, without a fiction. Laſt of all, he does not ſay, Your Diſcipleſhip ſhall be known by ſuch *deceivable* Tokens, as your Aſſembling your ſelves in the *Houſe of Prayer*, your crying * *Lord Lord*, your *doing* ‖ *wonders in my name*, your being *Orthodox* in Judgment, and jumping together in *Opinions*; but by *This* it ſhall be known, as by a *Token which never fails*, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, *If ye have Love for one another.*

* Matt. 7. 22, 23.
‖ *Chryſoſtom. Hom.* 71. in John.

CHAP.

CHAP. I.

Sect. 1. THE Propoſition to be conſider'd, though laſt in *order*, is firſt in *dignity*. And being as the *Heart* of the whole *Body* of *Chriſtianity*, deſerves to be (like the *Heart* in the *body* of *man*) τὸ ἔσχατον καὶ πρῶτον, The firſt thing that *lives*, and the laſt that *dyes* in our conſideration. For can there be any thing in the world of greater conſequence than This, which gives us a Token whereby to *know* we have an *Intereſt in Chriſt*? and ſuch a *ſure* token too, as cannot poſſibly *deceive* us? Yet even ſuch is that *Love*, of which I am now about to treat, and which if we take into our *hearts*, as well as into our *memories*, It will (I doubt not) carry with it that *peace of Conſcience*, which is to all that feed on it *an endleſs Feaſt*. *Ariſtot.* Prov. 15. 15.

Sect. 2. But ſince there is hardly any word that is more equivocal than *this*, I muſt Anticipate an Objection, by ſhewing *what Love* it is which our Saviour *meant*, when he appointed it for the *meaſure*, by which his *Scholars* are to be *ſcann'd*.

Sect. 3. And to ſhew the better what it *is*, I muſt firſt ſhew what it is *not*. For all ſorts of men pretend to *Love*; not only *Chriſtians*, but the *profeſſed Enemies* of Chriſt; and the *nominal* as well as *real* Chriſtians. Nay in one kind, or other, they *all* have *Love* in their *Poſſeſſion*; and many times the *worſt* in

the *greatest* measure. For *greater Love than this* (our *Saviour tells us) *there is none, that a man lay down his life for his friend.* And plentiful *store* of *this Love* we commonly find (in our reading) amongst the *Heathen.* Their great || *Philosophers* did prescribe it, and not a few of their people obey'd the Precept.

* John 15. 13.

|| Ἀληθὲς δὲ τὸ περὶ τοῦ σπουδαίου καὶ τὸ τῶν φίλων ἕνεκα πολλὰ πράττειν καὶ τῆς πατρίδος κἂν δέῃ ὑπεραποθνήσκειν. Arist. Eth. l. 9. c. 8. p. 887.

Sect. 4. To save a *Friend* ready to *perish*, we find *Episthenes* in *Xenophon* (*a*) ready to *lay down his life.* And such was the love of *Artapates* to *Cyrus Junior*, that he perfectly (*b*) hated his *own* life, as soon as *Cyrus* had quitted *His.* Nor (*c*) would *Lucius Petronius* out-live his friend. (*d*) *Pomponius* and *Lætorius* dyed a couple of Martyrs for *Caius Gracchus.* And *Titus* (*e*) *Volumnius* followed *Lucullus* into his grave. (*f*) *Terentius* preferr'd the life of *Brutus* by many degrees before his *own.* And (*g*) *Valerius* tells us of divers servants, who for the saving of their *Masters*, destroyed *themselves.* What transcendent lovers of one another were (*h*) *Menedemus* and *Hipsides*, (*i*) *Cleonymus* and *Archidamus*, (*k*) *Agasias* and *Xenophon*, (*l*) *Bagωas* and *Mentωr*, (*m*) *Hippoclides* and *Polystratus*, (*n*) *Asclepiodotus* and *Soranus?* 'Twere easie to name as many (*o*) *more*, as would make a man *weary* to hear them *nam'd.* Nor do I speak only of *Couples*, but of *Societies*, and *Sects*; whose astonishing Love to one another hath rais'd them Monuments in *story*, will last as long as the Sun and Moon. Such as the (*p*) *Cimbri* and *Celtiberians* in *Valerius Maximus*; the (*q*) friends

(*a*) Xenoph. in exp. Cyri l. 7. p. 319.
(*b*) Idem ib. l. 1. p. 209.
(*c*) Val. Max. l. 4. c. 7. p. 128.
(*d*) Id. ib. p. 127
(*e*) Id. ib.
(*f*) Ib. p. 129.
(*g*) Lib. 7. c. 8.
(*h*) Q. Curt. l. 7. p. 211.
(*i*) Xenoph. ἑλληνικ. l. 5. p. 445.
(*k*) In exp. Cyri l. 5. p. 304, 305.
(*l*) Diod. Sicul. l. 16. p. 448.
(*m*) Val. Max. l. 1. c. 8. p. 34.
(*n*) Tacit. Annal. 16. p. 331.
(*o*) Ex Polyb. l. 10. p. 582. Tacit. Hist. l. 4. p. 491. Diodor. Sic. l. 17. p. 518. Q. Curt. l. 10. p. 316. Val. Max. l. 9. c. 9. p. 283. Aristot. eth. l. 9. c. 11. p. 912. Homer. Il. l. 13. p. 250. & l. 6. p. 109. Odyss. δ. p. 44. (*p*) Val. Max. l. 2. c. 6. p. 50. (*q*) Xen. exp. Cy. l. 1. p. 21[illegible].

of

of *Cyrus* in *Xenophon*; the (*r*) *Athenians* in *Thucydides*; the (*s*) *Megalopolitans* in *Polybius*; the men of (*t*) *Saguntum* and *Petellia*; the many (*u*) *Societies* reckon'd up by *Alexander ab Alexandro*, who had *all things in common* of every kind, and as well their *Sufferings*, as their *Injoyments*. Insomuch that if *one* did lose a *limb* by any accident, all the rest were to cut off *theirs*, that in every Circumstance of Adversity, they might all be *equal* and *alike*.

(*r*) Thucyd. l. 2. p. 124, 125.
(*s*) Polyb. l. 2. p. 147.
(*t*) Val. Max. l. 6. c. 6. Liv. l. 21. c. 14. l. 23. c. 20.
(*u*) *Solduni apud Aquitanos. Societas Hunnorum. Sodales Antonini. Tauri apud Scythas. Fratres Arvales.* Συναποθνήσκοντες *apud Ægyptios.* Alex. ab Alex. Dier. Genial. l. 1. c. 26. p. 74, 75.

Sect. 25. Thus there were multitudes of men who lov'd each other *unto* the *Death*; and some *beyond* it, as far as * *Hell*. Yet very far were those *Pagans* from being known by *such love*, to have been either the Disciples of *Christ*, or *Moses*. 'Twas little better than the love of *King Porus* his *Elephant*, and other *generous beasts*, which have expos'd their *own* lives, to save their *Rider's*. There is a || *natural kindness* and *Generosity*, which is common to *men* with the *meanest Creatures*; and so hath nothing of *affinity* with what is intended in the *Text*.

* Diodor. Sic. l. 4. p. 266. *Talis etiam Roboaldus, occidentalis Frisiæ Rex ultimus, à Carolo magno profligatus.*
|| Homer. Odyss. ρ. p. 251, 256. κύων ἀπομόρξατε δάκρυ. Id. Iliad. ρ. p. 322. ἵπποι δ' Αἰακίδαο κλαῖον. Vid. Plin. l. 8. c. 42. Solin. c. 47. Virgil. l. 11. *Tranquillum in vitâ Cæsaris.* Ælian. de animal. l. 10. c. 17.

Sect. 6. Nay if we reflect upon *our selves*, upon whom the *name of Christ is call'd*, we must not imagine we have attain'd unto that excellent Love which is *here* requir'd, because we find (upon inquiry) that we are *loving* to our *friends*; or because we have often our * *solemn meetings*; or stand || fast to one another, as *drivers-on* of a design. For as there are many *sorts* of *love* which are not *rational*, and *pure*, as not proceeding from a right

* Isa. 1. 13.
|| *Sariaster adversus patrem cruentâ conspiratione fœdus fecit.* Val. Max. l. 9. c. 11. p. 287.

right principle; ſo there are many things too which are but the *Counterfeits of love*, and yet are call'd by that *Name*, becauſe they look extremely *like it*. The *Devils* themſelves have their *combination*; are ſtill at
* Luke 11.18. * *agreement* among themſelves; but from a principle of *Policy*, and not of *Love*. Even *Rebells*, and *Schiſmaticks*, (the greateſt enemies of Church, and State,)
|| Pſal. 56. 6. are wont to || *hold together*, and *keep themſelves cloſe*; but from a principle of *Faction*, and not of *Love*. We
* Luke 23.12. read of* *Pilate*, and *Herod*, that they were ſolemnly *made friends*; but from a principle of *Hatred* to an innocent *Chriſt*, not of *love* to *one another*. The world is full of ſuch Merchants, as keep *a good correſpondence*, and are *punctual Dealers* with one another; but from a principle of *Traffick*, and not of true *love*. The friends of *Ceres* and *Bacchus*, have their times of *Feaſting* and *good-fellowſhip*, their times of injoying the *Creature-Comforts*; but from a principle of *looſeneſs*, and not of *Love*. Many love the *merry meeting*, but not the *men* whom they meet. Or if they are *Lovers* of the *men*, 'tis from a principle of *Nature*, and not of *Grace*. It being a meer *Self-love*, which makes them *ſo* to love *Others*. Nay farther yet, a man may do the very things which are the principal *offices* and *works of Love*, for which (not his *Love*, but) only his *vanity* is to be thank't. He may beſtow his whole ſubſtance to *feed the poor*, and yet may periſh for *want* of *Love*. May dare to dye a pretended Martyr, *by giving his body to be burnt*, and yet may be *frozen* for want of *Love*. So I collect from the Apoſtle, 1 Cor. 13. 3.

Vide Philonem περὶ τῶν θεραπευτῶν. p. 693.

Sect. 7. It concerns us therefore to know, what love this *is*, (having ſeen what it is *not*,) by which a man

man may be known to be *Chriſts Diſciple.* And the ſhorteſt way to know this, is to reflect a little while on the *Love* of *Chriſt.* For ſuch as was *his* Love to *us*, *ſuch* muſt *ours* be to *Him*, and to *one another.* We have his word for it in ſeveral places. *If ye keep my Commandments, ye ſhall abide in my love. And this is my Commandment, that ye love one another, even as I have loved you.* Now we know the Love of Chriſt was both *Extenſively*, and *Intenſively* great; and propoſed (in both reſpects) not more to our *Wonder*, than *Imitation.* Firſt it was ſo *Extenſively* Great, as that it reached to *all* in general, (1 *Tim.* 4. 10.) *to every man* in particular, (*Heb.* 2. 9.) not to a *world of men* only, as that may ſignifie a *part*, but to all the *whole world*, without exception, (1 *Joh.* 2. 2.) without exception of the *ungodly*, (*Rom.* 5. 6.) without exception of *enemies*, (*Rom.* 5. 10.) without exception of them that *periſh*, (2 *Pet.* 2. 1.) And ſo *Intenſively* great was the *Love* of *Chriſt*, that it made him empty himſelf of glory, and become of * *no reputation*; || it made him a *man of ſorrows*, and *acquainted with grief*; indeed an *Intimate* acquaintance of the moſt *heart-breaking* grief, that ever was ſuffered on this ſide Hell. It put him upon the vaſſalage of * *waſhing* and *wiping* his *ſervants feet*; It made him || *obedient unto the Death*, and to *ſeek* the lives of his *Enemies*, whilſt his enemies *ſought his*; He in order to their *ſafety*, as they in order to his *ruin.* It made him *once* our Prieſt after the *order* of *Aaron*, and our Prieſt *for ever* after the *order* of *Melchiſedeck.* For *us* he deſcended into *Hell*; for *us* he aſcended into *Heaven*; for *us* he *maketh interceſſion at the right hand of God*, Rom. 8. 34.

John 15. 10, 12. ch. 13. 34.

* Phil. 2. 7. || Iſa. 53. 3.

* John 13. 5. || Phil. 2. 8.

Sect. 8. Thus Christ, as our *Master*, hath set us a *Copy* of *His Love*, to the end that we, as his *Disciples*, might do our utmost to *take it out*. Our Love must be so *extensive*, that it must reach even to *All*. It must reach unto our *Enemies*, and of them to all *sorts* too; not only to those *without* the pale of the Church, (who do us little or no hurt) even *Jews*, *Turks*, *Infidels*, and *Hereticks*, for whom we pray *once a year* in our English Liturgy; but to our Crueller sort of Enemies *within* the Church, our particular *Persecutors* and *Slanderers*, for whom we pray in our Liturgy *three times a week*.

Sect. 9. Indeed the Hypocrites of the *Synagogue* did constrain the word *Neighbour* to signifie nothing but a *Friend*; esteeming it *Godliness*, and *Zeal*, to hate an *Enemy*. And some there are even in Christendom, who feigning God from all Eternity to have *hated* more than he *lov'd*, think they acquit themselves fairly (and look upon it in themselves as a *God-like property*) if they are much *less* inclinable to *Love*, than *Hatred*. They know they need not love *more*, than the Saviour of the world was pleas'd to *dye* for; and easily taking it for granted, that he dyed only for *some*, they think they need not exhibit their love to *all*.

Matt. 5. 43.

Sect. 10. Such men must be minded that even our *Enemies* are to be treated as *one sort* of friends, and that the Scripture-word *Neighbour* extends to *both*. 'Twas so extended even by * *Moses*; and so by ‖ *Solomon*; if by *Moses*, and *Solomon*, much more by *Christ*; who having first commanded us to *love our Enemies*, *to bless them that curse us*, *to oblige them that hate us*, *and to pray for them that are spiteful to us*, gives us his *reason* in

*Exod. 23. 4, 5. Lev. 19. 17, 18. Deut. 23. 7.
‖ Prov. 25. 21, 22.
Vide Philonem περὶ φιλανθρ. p. 550, 551.

in theſe words, becauſe * *God alſo is kind to the unthankful and to the evil.* Which is as much as to ſay, that in the Extention of our kindneſs, we muſt be *Imitators* of *God*. For ſo he tells us in the very next words, || *be ye merciful as your Father in Heaven is merciful.* And when a Jew askt the Queſtion, * *Who is my Neighbour?* Our Saviour anſwer'd him by the Parable of a *Jew and a Samaritan*, not of a *Jew* and a *Jew*. Whereby we are given to underſtand, that *all* are our *Neighbours* who ſtand in *Need*. Let that *need* be what it will, a need of our *Pardon*, or of our *Purſe*, we muſt not only *forgive* them, in caſe they reduce us to *want of Bread*, but we muſt *give* them our || *Bread* too, in caſe they *want it*. We muſt *pray* for them, and *pity* them, and labour to *melt* them to reconcilement; muſt do them all the good offices within our power, excepting ſuch as are apt to *hurt* them; we muſt ſhew them ſuch favours as may help to raiſe them *out* of the Pit, not ſuch as may ſink them the faſter *in*; we muſt not be ſo *rudely* civil, ſo *diſcourteouſly* complaiſant, as to * *ſuffer their ſins to be upon them* without diſturbance, but muſt rather *oblige* them with our || *rebukes*; leſt for want of ſuch favours they go down *quietly to deſtruction*. For ſo runs the precept, *Thou ſhalt not hate thy brother in thy heart*, (on the contrary) *thou ſhalt in any wiſe rebuke thy brother, and ſhalt not ſuffer Sin upon him.* Although a man be ſo ſcandalous as to be *ſhut out of our* * *company*, by the direction of the Apoſtle, yet the ſame Apoſtle tells us, we muſt not *count him as an Enemy, but admoniſh him as a Brother*, 2 Theſ. 3. 15.

* Luk. 6. 35. Μισεῖ μὲν ἀνθρώπων ὁ θεός. *Hierocl.* εἰς τὰ πυθαγ. ἔπη. p. 70.

|| Verſe 36.

* Luke 10. 20.

|| Rom. 12. 20.

* Lev. 19. 17.

|| *Ibid.*

* 2 Theſ. 3. 14.

Sect. 11. And from hence we are to argue *à minori ad majus*. For if our Love muſt extend thus to *Enemies*,

mies, how much *more* to ſuch as are *friends*? friends to our *Perſons*, and to our *God* too? The love of *Chriſt* had *degrees*, and ſo muſt *ours*. As the Apoſtle tells us of *Chriſt*, *he is the Saviour of all*, but *eſpecially of them that believe*; ſo the very ſame Apoſtle does alſo tell us of *our ſelves*, *we muſt do good unto all men, but eſpecially to them who are of the houſhold of faith*. And even of thoſe that are *faithful*, a primary care is to be taken for them that are of our * *own Country*. It was not *only* for *Gods* ſake that *David* was kind unto *Jeruſalem*, but for his *Brethren and Companions* ſake he *prayed* to God for her, and did his utmoſt *to do her good*, (Pſal. 122. 8.) Our Saviour being himſelf an *Iſraelite*, did || prefer the *loſt ſheep of the Houſe of Iſrael*. How *kind* was *Moſes* to *His Countreymen*, when he became for their ſakes extremely *cruel* unto *Himſelf*? *Lord* (ſaith he) *if thou wilt, forgive their Sin; and if not, blot me I pray thee out of the book which thou haſt written*, Exod. 32. 32. As if ſalvation it ſelf could hardly pleaſe him, unleſs his *Countreymen* might have it, as well as *He*. Nor was the paſſion of S. *Paul* inferiour to it, who for the love he bare unto *His Countreymen*, whom he calls his *brethren and kinſmen according to the fleſh*, was ready *to wiſh himſelf accurſed*, and utterly *cut off* from the *body of Chriſt*. (Rom. 9. 2.) As if he car'd not what became of him, ſo that his *Countreymen* might be *ſav'd*.

1 Tim. 4. 10. Gal. 6. 10.

* ὑποδείγματα ἐθνῶν ἐγκωμεν, πολλοὶ παρέδωκαν ἑαυτοὺς εἰς θάνατον. &c. *Clem. Rom. in ep. ad Cor. p. 70.*

|| Matt. 15. 24, 26.

Sect. 12. But many times our *neareſt Countreymen* may become our *worſt Neighbours*; and in reſpect of their Religion, dwell *fartheſt off* too. To a man born in *Judæa*, a *good Samaritan* ought to be *dearer*, than an hard hearted *Jew*. * S. *Paul*, and the Chriſtians || of *Theſſalonica*, were never us'd with more rigour, than

* 2 Cor. 11. 26.

|| 1 Theſ. 2. 14.

than by the men of their *own Country*. And our Saviours words are very remarkable, that *except it be in his own Country, a Prophet is never without honour*, (Mat. 13. 57.) But let him be *in his own Country*, and he hath *no honour at all*, (John 4. 44.) Christ himself had least *there*; and there he did the fewest *Miracles*; but that he did not *more* there than in other places, the only Cause was their *unkindness*.

Sect. 13. *This* is therefore the firmest Bond whereby to hold us together in peace and love, not that we are of *one Country*, but that we are of *one** *Christ*; And can say of our selves, with better reason, than it was anciently said of the *Lomnini*, that in *all our bodies* there is no more than *one soul*; or (to express it with S. *Paul*) that *we have all but one Faith, one Baptism, one Spirit, one Lord, one God and Father of all, who is above all, and through all, and in us all.* (Eph. 4. 4, 5, 6.) If we will manifest to the *world*, and prove convincingly to *our selves*, that we are really the *Followers* and *Friends* of *Christ*, it must be by a *burning and shining Love*. A love of *men*, and not of *God only*. And a Love of men it must be, in which the true Love of God is not *excluded*, but *presuppos'd*. Not a love *of our selves only*, (condemn'd so much by the * Apostle) but a Love *of others* as *our selves*; if not as *much*, yet as *well*; if not in that *measure*, yet in the very same *manner*, in which we are obliged to love our selves. And it must be *Dilectio Amœbæa*, a *mutual Love*; a *giving* and *taking* of affections. Indeed rather than fail, we must pledge them in *Love*, who do begin to us in *hatred*. But to make up such a *Love* as is especially here requir'd, (such as with which the blessed Apostles did once *adorn both the Doctrin* and

* *Quantò dignius* Fratres *& dicuntur & habentur, qui unum patrem Deum agnoverunt, qui de uno utero ignorantiæ ejusdem ad unam lucem expaverint veritatis?* Tert. Apol. c. 39.

* 2 Tim. 3. 2.

the *Diſcipleſhip of Chriſt,*) It muſt be ἀγάπη ἐν ἀλλήλοις, *Love interchanged with one another.* For in how *many* things ſoever there may be a * *ſeemingneſs* of Religion, S. *James* aſſures us that its ‖ *Purity* does conſiſt in theſe *two*; *the relief of the needy in their Afflictions*, and *the keeping our ſelves unſpotted from the world.* Nor can we be told a better courſe, (either for *brevity*, or *clearneſs*,) whereby to be poſſeſſed of both together, than that of *meaſuring* and *dealing* our love to *others*, by ſuch a natural proportion as we have commonly for *our ſelves.* For this is perfectly the ſcope of that Law, to which as Chriſtians we *muſt* be ſubject. I ſay we *muſt*, (ſo much the rather) becauſe * *whatſoever a man ſoweth, that ſhall he reap.* And *with what meaſure we* ‖ *mete, it ſhall be meaſur'd to us again.* As 'tis the *mercy* of good men, which is ſaid to *triumph over Gods Judgment*, ſo there is *Judgment without mercy* for them that *ſhew little or none.*

* Jam. 1. 26.
‖ verſe 27.
* Gal 6. 7.
‖ Matt. 7. 2.
Jam. 2. 13.
Matt. 6. 14, 15.

Sect. 14. The chiefeſt requiſites of our Love muſt be *Sincerity* and *Fervour.* As S. *Paul* ſpeaks to the *Romans*, we muſt be *kindly affectioned one towards another*, ſo as our love may *be brotherly, and without diſſimulation*, (Rom. 12. 9, 10.) We muſt not be δίψυχοι, *double-ſoul'd men*, (Jam. 1. 8.) but carry our meaning in our foreheads, and hold our hearts in our hands. * *Not love in word, neither in Tongue, but in deed and in Truth.* We muſt not *look every man at his own things only, but every man at the things of others*, (Phil. 2. 4.) If we are owners of ſuch a love, as is a Teſtimony and proof of our real Diſcipleſhip under Chriſt, *The ſame mind will be in us which was in Chriſt Jeſus* (Phil. 2. 5.) And if ſo, we ſhall be ready to *ſtoop* (as he ‖ did) to the *meaneſt offices* of love, even to *waſh*, and

* 1 Joh. 3. 18.
‖ Joh. 13. 5.

and to *wipe* the very *feet* of our *Inferiors*; we ſhall willingly *bear one anothers burdens*, (Gal. 6. 2.) *by love ſerving one another*, (Gal. 5. 13.) and *in honour preferring one another*, (Rom. 12. 10.) Nay, if the ſame mind be in us which was in Chriſt Jeſus, (as S. *Paul* tells us it ought to be,) our love will be ſo *Intenſive*, as to make *us lay down our lives for the Brethren.* And ſo S. *John* tells us we ought to do, 1 *John* 3. 16.

Sect. 15. If no *diviner* love of one another were meant by our Saviour under the Goſpel, than what was ſo frequently exacted under the *pædagogie* of *Moſes*, our Saviour certainly would have ſaid, *An Old Commandment I give unto you*; it having been ſaid to them of old, *Thou ſhalt love thy Neighbour as thy ſelf*, Levit. 19. 18. But here he calls it a *New Commandment*; which we cannot imagin he would have done, had there been nothing in its ſubject but what was *old*. No, he might very well call it a *New Commandment*, not only for that reaſon, (which I find given by S.* *Auſtin*) becauſe it preſcribes us ſuch a love, as by which we caſt off the *old* man, and put on the *new*; but becauſe it preſcribes us ſuch a love, as *never* was thought upon *before*, much leſs deliver'd under precept, to any Sect, or Society, of *Jewes*, or *Gentiles*. Had his Commandment been no more, than that *we love one another*, it had been *old* with a witneſs; no doubt I may ſay, as *old as Adam*. But becauſe he added [a *Sicut Ego*] that we muſt love one another, *even as he hath loved us*, (which was with ſuch a *new* Love, as till he came into the world, was never heard of,) he had reaſon to call it a *New Commandment*. 'Twas ſaid by *Moſes* to the *Jewes*, *Thou ſhalt love thy Neighbour as thy ſelf*. But our Saviour ſaith farther, that *we muſt love one another*,

* *Novum mandatum appellatur, quia exuto vetere induit nos hominem novum.* Aug. Tract. 64. in Jo. in fi. Tom. 9. & Tract. 65. in Jo. in initio Tom. 9.

another, even as He hath loved us; which was not only *as*, but *beyond* Himself. For his *loving us to the Death*, was (in the comparative sense of Scripture) *to hate his own life* for the love he bare us. And although S. *John* saith, *Brethren, I write* * *no New Commandment, but an old Commandment which ye had from the Beginning*, he means no more by that last word, than the *first Beginning* of *Christianity*, which was with the preaching of the Gospel by *Jesus Christ*. Remember we therefore what *Love this is*, which is the *Badge* and *Cognisance* of our profession; the mark of difference betwixt the Sheep and the Goats; and which is not exacted from *Men* as *Men*, but from *Christians* as they are *Christians*. We must not love as *They* do, who * *corrupt one another* (as S. *Austin* speaks) with a meerly *seditious*, or *schismatical* Love; nor must we love as *they* do, who only love one another for *filthy Lucre*; much less as *They* do, who love one another for *filthy Lust*; Nor must we love as *They* do, whose love consisteth only in *this*, that they *agree* in the *hatred* of some *third Party*; Nor must we only love as *they* do, who love one another as they are *Men* only, that is, as they are *sociable and civil Creatures*. But we must love one another as being *Lovers of God*, and as being such whom *God loves*; as being || *Children of the Highest, and* * *younger Brothers* of our Redeemer; as being all made *Consorts* of the very same *Hope*, and all *Co-heirs* of the very same *Kingdom*. Our Love must imitate both the *manner* and the *Degree* of Christs Love. For we must venture our *Lives* for the good of others, and even in spight of all Dangers which may happen to the Body, we must *own*, and *propagate*, and *defend* the Doctrines of the Gospel, which is the utmost we can do for the good of other mens *Souls*; and that which

* 1 Joh. 2. 7. & 2 Joh. 5.

* Psal. 73. 8. *Non sicut se diligunt qui corrumpunt; nec sicut se diligunt homines, quia homines sunt; sed sicut se diligunt qui Dei sunt & filii altissimi, &c.* August. loco supra cit.

|| Luk. 6. 35.

* *Sic mutuo fratres vocamus, ut unius Dei Parentes omnes, ut consortes Fidei, ut spei cohæredes.* Minut. Fœlix. πάντας ὅσοι τὴν πατέρα τοῦ πάντος Σέβουσι, φιλτάτους καὶ συγγενεστάτους ὑποληπτέον. Philo. περὶ φιλαν. p. 554.

which makes us moſt like a *Saviour*. The Goſpel (I may ſay) is the *Chriſtian School*; thither it is we go to *learn*; Chriſt is the *Maſter* of it in *chief*; all Chriſtians are *School-fellows*, or *Condiſciples*. The *Love* I have hitherto deſcrib'd is the *higheſt leſſon* which there is *taught*. Thoſe *Titular Chriſtians* who do not attain to this *Love*, are ſo many *Dunces* and *Truants*, fit to be turn'd out of the *School*. It is indeed an *hard leſſon*, for *us* to love *one another* even as *Chriſt* hath loved *us*; a Leſſon only to be found in the School of Chriſt. But yet how *Difficult* ſoever, 'tis not *impoſſible* to be *learn't*. For *God is* * *faithful*; and expects not to *reap*, but after the meaſure that he hath *ſown*; He will *not ſuffer us to be tempted above what we are able*. If there is in us || a willing mind, He *accepts according to what we have, and not according to what we have not*. The * *Grace of Chriſt is ſufficient for us. And we can do* || *all things through him that ſtrengthens us*. And therefore let us not deſpair of getting the *Maſtery* over our *Leſſon*; For we are all Θεοδίδακτοι, (as S. *Paul* ſpeaks to the *Theſſalonians*) immediately *taught it by God himſelf*.

* 1 Cor. 1. 9. 1 Cor. 10. 13.
|| *Ibid.* 2 Cor. 8. 12.
* 2 Cor. 12. 9.
|| Phil. 4. 13.
1 Theſ. 4. 9.

Sect. 16. Now the more largely I have diſcover'd, both what it is *not*, and what it *is*, to love one another as Chriſt requires; the fewer words will ſuffice to make it clear as the Sun at Noon, that by *this* we muſt be known to be *Chriſts Diſciples*. For ſuch a Love as *This* is, *is the fulfilling of the Law*. So ſaith the Law-giver * himſelf, *Matt.* 22. 40. and ſo his principal Apoſtle, *Rom.* 13. 8, 9, 10. where he ſpeaks of *Love* in a *Chriſtian*, as *Demoſthenes* did of *Pronunciation* in an *Orator*. As if it were not only the *firſt* Thing; but alſo the *ſecond*, and the *third*, and ſo indeed

* Matt. 7. 12. Luke 10. 27.

deed the τὸ πᾶν, the *All in All* of a Christian. For mark the words of that Apostle, whom we cannot accuse of *vain*, or *needless* Repetition. *He that loveth another hath fulfilled the Law* (v. 8.) *All the Commandments of the Law are comprehended even in this, Thou shalt love thy Neighbour as thy self* (v. 9.) *Love worketh no evil to his Neighbour, therefore Love is the fulfilling of the Law* (v. 10.) Three times in a breath, without so much as a *Parentheſis*. love is reckon'd to be the *Pandect* of all things requisite to make a *Saint*.

Sect. 17. Nor let any man say within himself, *How can this be?* Since Gods word tells us, that *so it is*. And yet I think it is easie to shew you *How* too; For the whole *Body* of the *Law moral* doth consist of *ten Members*, which are commonly call'd the *Decalogue*, or *ten Commandments of the Law*. The Lord Jesus hath reduced those *Ten* to these *Two*, *Thou shalt love thy God with all thy Heart*, *And thy Neighbour as thy self*. On these two *Hinges* the very *Door* of *Salvation* doth clearly *turn*. For on these two Precepts *hang all the Law and the Prophets*, (Matt. 22. 40.) But S. *Paul* hath reduced them all to *One*. For thus he speaks to the *Galatians*, * *All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self*. The reason is, because the Love of our Neighbour (in the high degree I here speak of) does carry along with it, the *Love of God*: Either of them (saith || *Austin*) is inferr'd by either; for if we really *love God*, we shall *obey* him when he commands us to *love* our *Neighbour*; and if we really *love* our *Neighbour*, it is for

* Gal. 5. 14.

|| *Bene intelligentibus utrumque invenitur in singulis. Nam & qui diligit deum, non eum potest contemnere præcipientem ut diligat proximum; & qui superne ac spiritualiter diligit proximum, quid in eo diligit nisi Deum?* August. Tract. 65. in Joh. à med. Tom. 9.

the

the *Love* which we bear to *God*. Obſerve the Logick, by which S. *John* argues both backwards and forwards. *By this we know we love the Children of God, when we love God, and keep his Commandments*, 1 Joh. 5. 2. There he argues from the *firſt* Table to the *ſecond*. Now obſerve how he argues from the *ſecond* to the *firſt*, and that two waies, both in the Negative, and the Affirmative. In the Negative thus; *He that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* 1 John 4. 10. *He that ſhutteth up his Bowels of Compaſſion from his brother, how dwelleth the Love of God in him?* 1 John 3. 17. Again he argues it in the Affirmative. *We know that we have paſſed from death unto life, if we love the brethren*, 1 Joh. 3. 1, 4. *Hereby we know we are of the Truth, and have Confidence towards God, if we keep his Commandments: And this is his Commandment, that we love one another* (v. 19. to v. 23.)

Sect. 18. Hence we ſee it is evident, There is not a clearer Demonſtration of our *loving God* with all our *hearts*, than the loving our *Neighbour* as *our ſelves*. From whence it follows, that every *ſin* muſt needs argue ſome *want* of *Love*. For if againſt the firſt Table, it is through a *want* of ſome *love* to *God*. And if againſt the ſecond, it muſt needs be for *want* of ſome *love* to *Men*. Again, it follows on the contrary, that where *Love* is perfect and entire, no Commandment can be broken. For, *loving God with all our hearts* we ſhall keep the *firſt* Table; and *loving our Neighbour as our ſelves*, we ſhall not fail to keep the *ſecond*.

Sect. 19. What I have ſhew'd in the *Great*, I can eaſily ſhew in the *Retail* too, to wit, that *Love is the fulfilling*

fulfilling of the Law. For if we love *God* as we ought
1. to do, we ſhall certainly have *no God but Him:* Much
2. leſs ſhall *we worſhip a Graven Image. We ſhall not lift*
3. *up his Name in vain.* Nor ſhall we fail to *keep holy his*
4. *Holy Dayes.* And if we love our *Neighbour* as Chriſt *requires*, we ſhall be ſure to render to every man his Due. And ſo by conſequence we ſhall *honour all our*
5. *Parents and Superiors*, whether *publick*, or *private*, *Eccleſiaſtical* or *Civil.* Then for the Neighbour who is *equal*, or in any degree *inferiour* to us, we ſhall be ſure *not to injure* him in any kind. From whence it
6. follows, *we ſhall not kill*; (for that were to *injure* him
7. in his *Life.*) Nor *commit Adultery*; (for that were to
8. *injure* him in his *Wife.*) Nor *ſteal or plunder*; (for
9. that were to *injure* him in his *Goods.*) Nor *bear falſe Witneſs*; (for that were to *injure* him in his good *Name.*) And as we ſhall not thus injure him either in *Deed*, or in *Word*, ſo if we love him as *our ſelves*, or as *Chriſt lov'd us*, we ſhall not do him any injury, no not
10. ſo much as in our *Thoughts*; we ſhall *not covet, or be deſirous of any thing that is our Neighbours.* Thus the four Precepts of the firſt Table, and the ſix Precepts
* Rom. 13.9. of the ſecond; or if there is any * other Precept beſides theſe Ten, they all are briefly comprehended in this one word, *Thou ſhalt love thy Neighbour as thy ſelf.*

Sect. 20. And now I do not doubt but we are all of one mind, as touching *the Character* and *Badge* by which we may be *known* to be *Chriſt's Diſciples*; The peculiar *Note of Diſtinction*, by which we are taken from out the world, as it were *ſever'd* and *ſet apart*, from all exorbitant ſocieties and ſorts of men, whether their Ring-leaders, and Maſters, are Jews or Gentiles. Firſt for the *Gentiles*, we may know the Diſciples of *Zoroaſtres*,

roaſtres, by their belief of *two gods*, and *Inceſtuous wedlocks*. We may know the Diſciples of the *Brachmans*, by their unparallel'd *ſelf-denials* in *food* and *rayment*. We may know the Diſciples of *Pythagoras*, by their Reverence to the *numbers* of *four* and *ſeven*. The Diſciples of *Plato*, by their fanciful *Idea's* in the *concave of the Moon*. The Diſciples of *Zeno*, by their Dreams of *Apathie*, and *Fate*. The Diſciples of *Mahomet*, as well by the *filthineſs* of their *Paradiſe*, as by their *deſperate Tenet of God's decrees*. And then for the *Jews*, we may know the Diſciples of the *Scribes*, by their *Traditional corruptions* and *Expoſitions* of the *Law*. We may know the Diſciples of the *Phariſees*, by their *Form of godlineſs*, and their * *appearing righteous unto men*. We may know the Diſciples of the *Sadducees*, by their denial of *Providence* and diſ-belief of the *Reſurrection*. We may know the Diſciples of the *Eſſeni*, by their *over-ſtrict Sabbatizing*. The Diſciples of the *Nazarites*, by their abſtinence from the *fleſh* of all *living creatures*. And the Diſciples of the *Hemerobaptiſts*, by their *every day waſhings* from Top to Toe. We may know the Diſciples of *John the Baptiſt*, by their remarkable *Faſtings*, and other *Auſterities* of *Life*. But by *this* ſhall all men know that we are all the Diſciples of *Jeſus Chriſt*, *If we love one another, even as Chriſt hath loved us*.

* Matt. 23. 28.

CHAP. II.

Sect. 1. WHilſt I am thinking what proper Leſſons we are to draw from Chriſt's words, the words of S. *Paul* which he writ to *Timothy* do ſtraight occur to my remembrance; *All Scripture* (ſaith he) *is by divine Inſpiration, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs, that the man of God may be furniſhed unto all good works*, 2 Tim. 3. 16, 17. For were there no other Scripture, than that which hath given me my preſent ſubject, I ſhould think it very *profitable* for each of thoſe ends; and think the workman well *furniſhed for every good work.*

I. *Sect.* 2. Firſt, 'tis profitable for *Doctrine*, becauſe it teacheth ſuch as are ignorant, the true importance of *Chriſtianity*, which does not conſiſt (as ſome would have it) in our being *born* of *godly Parents*, *believing* the Hiſtory of the *Goſpel*, making *profeſſion* of zeal to *Chriſt*, poſting up and down from *Sermon* to *Sermon*, making many and long *prayers*, or whatſoever is comprehended under the *Form of Godlineſs*, that is, the Image, the Picture, the Counterfeit of Devotion, (as the word in the * Original does very naturally import, 2 Tim. 3. 5.) For many *profeſs to know God, who in their works deny him.* And let a mans *profeſſion* be what it will, yet if he *acts* in contradiction to the Commandments of Chriſt, that very *acting* is nothing better, than *a denial of the Faith.* And ſo 'tis call'd by the Apoſtle

* μόρφωσιν εὐσεβείας.

Tit. 1. 16.

Apoſtle, 1 *Tim.* 5. 8. Chriſtianity does not conſiſt then, in ſuch a ſanguine *preſumption*, as ſome call *Faith*; in ſuch a *carnal ſecurity*, as ſome call *Hope*; in ſuch a parcel of * *fair words*, as ſome call *Charity*; in ſuch a || *worldly ſorrow*, as ſome call *Repentance*: but it conſiſts in ſuch a *Faith*, as * *worketh by Love*; in ſuch an *Hope*, as does || *cleanſe*, and *purifie*; in ſuch a *Charity* as *worketh no ill to his Neighbour*; but is (on the contrary) the * *fulfilling of the Law*; and in ſuch a *Repentance*, as ſhews it ſelf by *amendment*, and *change of life*, *bringing forth* || *fruits meet for Repentance*. Whatever ſome *Mockers* are wont to ſay; we find by the Tenor of the Goſpel, that a material part of *Godlineſs* is *moral honeſty*. The chief ingredients in a *Chriſtians* life, are *acts of Juſtice*, and *works of Mercy*; than which there was nothing more conſpicuous in the *life of Chriſt*. The *ſecond* Table is the *touchſtone* of our obedience unto the *firſt*. Our chiefeſt *duty* towards *God*, is our *duty* towards our *Neighbour*. God will have *Juſtice* and *Mercy* to be perform'd to *one another*, before he *accepts* of any *ſacrifice* which can be offer'd unto *himſelf*. For what ſaith our Saviour? *If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy gift.* As if he ſhould have ſaid, *Get thee gone, and be Honeſt, before thou talk'ſt of being Godly.* Now together with *this*, compare S. *John*'s way of reckoning *. *In this the children of God are manifeſt, and the children of the Devil, whoſoever doth not righteouſneſs is not of God, neither he that loveth not his Brother* ||. *And we know that we have paſſed from Death unto Life, becauſe we love the Brethren.* Nor does our Saviour ſay thus,

* Jam. 2. 16.
|| 2 Cor. 7. 10. λύπη κατὰ κόσμον.
* Gal. 5. 6.
|| 1 John 3. 3.
* Rom. 13. 10.
|| Matt. 3. 8.
Matt. 5. 23, 24.
* 1 Joh. 3. 10.
|| Verſe 14.

by this ſhall all men know ye are my Diſciples, if they ſee *ye love God*, but by this they ſhall know it, *if ye love one another.* Becauſe our love of one another
* 1 John 4.20. does *preſuppoſe* we love God; which 'tis * *impoſſible* that we do, in caſe we love *not* one another. *For he that hateth his Brother is a Murderer, and abideth in Death*, 1 John 3. 14, 15.

Thus we ſee how this Scripture is profitable for *Doctrine.*

Sect. 3. And as for Doctrine, ſo alſo for *Reproof.* Becauſe it ſerves to convince us of the ſmall proportion of *Chriſtianity*, which is to be found amongſt men who are commonly call'd *Chriſtians.* How much there
Luke 18. 8. is of the *word*, and how little of the *thing. When the Son of man cometh ſhall he find Faith on the Earth?* Yes, ſtore of *that* Faith, which will ever be common to
|| Jam. 2. 19. *men* with || *Devils.* But when the Son of man cometh, ſhall he find *Juſtice*, ſhall he find *Mercy*, ſhall he find *Love* upon the Earth? ſhall he find *that Faith* which worketh by *Love?* and which worketh by *ſuch* a Love, as is the mother of *Obedience?* and the mother of *ſuch* obedience, as is *impartially* due to the *Law of Chriſt?* Alas! how frequent a thing is it, for Chriſtians to *perſecute* their fellow-Chriſtians, and then to reckon it as the *character* of their *Diſcipleſhip* under Chriſt? As if they read the Text *backwards*, or un-
Joh. 16. 2. derſtood it by an *Antiphraſis*, ſuppoſing Chriſt had meant thus, *By this ſhall all men know ye are my Diſciples, if ye Hate one another.* It is a Crime the more enormous, to *hate* and *perſecute* a *Neighbour*, under colour of *Devotion* and *zeal* to *God*, becauſe it breaks the Commandments againſt each other. For if the ſame God who ſaith [Thou ſhalt love the Lord thy God

God with all thine heart] does also say in the same instant, [Thou shalt love thy Neighbour as thy self,] It cannot but follow that to *persecute*, or *hate* a Neighbour, in pretense of *affection* and *zeal* to God, is to take up the *Second Table* in anger, and to dash it in pieces against the *first*. And what is that, in effect, but to make the *Law* its own *Transgressor*? The character of a Christian recommended here to us by Christ himself, is not certainly such a prædatorie and * *ravenous* love of one another, as was that of the *Scribes* and *Pharisees*, wherewith they lov'd *widdows Houses*, so far forth as to *devour* them, and || *eat them up*. Nor such a *cruel* kind of love, as that of the *Canibals* in *Herodotus*, who glutted themselves with the flesh of *men*, because they *lov'd* it as well as *Venison*. For when Professors are transported with such an *unnatural* kind of *love*, as gives them an *appetite* to *bite* and *devour* each other, (as the Apostle speaks to the *Ephesians*,) or to eat up God's people *as if they would eat Bread*, (as the *Psalmist* thought fit to phrase it,) it hath a tendency to nothing but *mutual Ruin*. No, the *note* of *distinction*, whereby to know a sincere and a solid *Christian*, is such a *divine* kind of *love* as tends to Unity, and Peace, and so (by a consequence unavoidable) to *mutual safety, and preservation*. If we are * *rooted and grounded* in such *a love to one another*, as that of *Christ* unto us *all*, we shall be *known* by the || *fruit* we *bear*, to have been * *grafted* into *him*, who is indeed *the* || *true vine*. We shall not only do to * *no man*, what we would that *no man* should do to *us*, (which was the *Motto* an *Heathen Prince* would needs have *carved* in *all* his *Plate*,) But what we wish that *all men* would do to *us*, we shall earnestly endeavour to do to *all men*; we shall *love* them for *God*'s sake, whom, for their *own* sakes, we *cannot* love. If we are meerly *weak*

* Luke 11. 39. || κατεσθίετε, Luke 23. 14. νόμοισι ᾧ Ιανησόνες τοῖς δὲ λέγονται χρᾶσθαι &c. Herod. in Melp. c. 26. p. 233. *confere jusdem* l. 1. c. 73. p. 30. & c. 119. p. 51.

* ἐῤῥιζωμένοι, ἐν ἀγάπῃ. Eph. 3. 17. || Mat. 7. 16, 17. * Rom. 11. 19. || John 15. 1. * *Quod tibi non vis fieri, alteri ne feceris.* Matt. 7. 12. Luke 6. 43.

weak brethren, we shall manifest (by our weakness) we are not *wilful*. And if *strong*, *we shall bear the Infirmities of the weak*. We shall *walk in wisdom towards them that are without*, (I mean the Enemies of Christ, both *Jewes* and *Gentiles*,) that we may neither be in danger of being corrupted by their *secular and sensual baits*, nor heighten their *prejudice* to the Gospel, by any matter of *scandal* in our *converse*. Will it not be a very sad, and a shameful thing, if *Jews* and *Gentiles shall rise in judgment against a great part* of *Christendom*, whilst Christendom shall *justifie* both *Jews* and *Gentiles*? First for the Jews, *they* are so much at unity amongst themselves, that however *covetous* in their particulars, and however *cruel* to us *Christians*; yet, they are *kind* to *one another*, and full of good works too. They suffer not the *needy* to go without his *relief*, nor the *Captive* without his *ransom*. Nay the * *Esseni* (amongst the Jews) had all things *in common*; and, living *Virgins* themselves, bestow'd their cost and their care in breeding *other folks* children. This was one of the Jewish Maximes, (as the most elegant of their Writers hath set it down,) that Godliness and Honesty, or the love of God and the love of men, are a kind of *Twin-sisters*, which every Creature is to *espouse*, who is not so wedded to the world, as to admit of a *Divorce* from the celestial *Bride-groom*. 'Twas never allow'd unto the Jews, *to* || *abhor* an *Edomite*, or an *Egyptian*; or to count *any* man as an *Enemy*, (although he were * *scaling* the *City-walls*,) till he had absolutely refus'd their solemn *offers* of Reconcilement. Then secondly, for the Gentiles, (*a*) *Homer* describes the love of *Enemies*; The (*b*) *Pythagoreans* gave it in precept; and (*c*) *Antius Restio*'s brave *servant* reduc't the doctrine into practice. Whilst some of the *Heathens* do love their *Enemies*, were it not well if some *Christians* would love

Rom. 15. 1.

Colos. 4. 5.

* *Joseph. Antiq.* 18. 2. *Philo Jud.* in libro cui Titulus, πᾶς σπουδαῖος ἐλεύθερος, p. 679, 680. φιλανθρωπία τῆς ἀσεβείας συγγενέτις καὶ ἀδελφὴ, καὶ δίδυμος ὄντως ἐστί. *Philo* περὶ φιλανθρ. p. 539

|| Deut. 23. 7.

* *Ubi supra* p. 548.

(*a*) Iliad. p. 109.

(*b*) Hierocl. *in* χρυσ. ἐπ. p. 65, 66, 70.

(*c*) *Val. Max. l.* 7. c. 8. p. 193, 194.

love their *Friends*? What a ſcandal is it (at this day) to the Diſciples of *Mahomet* (that grand Impoſtor) that the *Spirit of Diviſion* ſhould ſeem to reign, more amongſt *Chriſtians* than amongſt *them*? Nay are there not diverſe great Potentates, who profeſs to be the followers and friends of Chriſt, and yet are ready (at any rate) to *buy* peace of the *Turk*, to the end they may *break* it with *one another*? Or, (not to go ſo far from home) how little is there of Chriſtianity, except the *ſyllables* and the *ſound*, even in that part of Chriſtendom, where Chriſt is *moſt talkt of*? Amongſt the *many* who are followers of the *name* of Chriſt, how *few* are followers of his *Example*? how far are *they* from *giving* all to the *poor*, who **grind* their faces as it were *meal*, and *eat them up* as it were ‖ *Bread*? how unlikely are *they* to indure the *bearing* of the Croſs, who lay it ſo *heavily* upon *other* mens ſhoulders? how do *They leave all, and follow Chriſt*, who *take away* all from them that *follow* him? how do *they wreſtle againſt powers and principalities*, who flatter and ſyncretize with every thing that is *mightieſt*? how do *they abſtain from all appearance of evil*, who have nothing of *good* but in *appearance*? Where are thoſe pieces of Chriſtianity, which are the grand characteriſticks whereby a Chriſtian ſhould be diſtinguiſh't from *Jew and Gentile*? I fear the places are very *few* (though God be thanked ſome there are) where Chriſt may be known, by *ſolid Love*, to have *real Diſciples* upon the earth.

Mar. 10. 27. * Iſa. 3. 15. & 47. 2. ‖ Pſal. 14. 4. & 53. 4. Mar. 10. 20. Eph. 6. 12. 1 Theſſ. 5. 22.

Thus we ſee how this Scripture does furniſh matter for Reproof.

Sect. 4. And as for Reproof, ſo withal for *correction* and *inſtruction in righteouſneſs*. Becauſe it ſerves to **reduce* ſuch as are wandering *out of the way*, and to *build up* ſuch

* *Conſule virum conſummatiſſimum*, D. D. H. in 2 Tim. 3. 16.

ſuch as have *begun*, or (as it were) *ſet out* in the *way of righteouſneſs*. Whereby it brings me nearer and nearer to the principal *end* of this Diſcourſe, which we are not only concern'd in, as a people *born* in the very ſame Countrey, but as a people *brought up* too in the very ſame *School*; and deſervedly *dear* to one another, not ſo much by being *Countrey-men*, as *Condiſciples*. Not Diſciples under the *Law*, which was a *rigid* * *School-maſter* to drive us on unto *Chriſt*; but Diſciples under *Chriſt*, who was a *gracious Schoolmaſter* to lead us on unto *God*.

* Gal. 3. 24.

Sect. 5. Our Saviour's laſt *Will and Teſtament* (a part of which I am upon) was certainly made for the behoof as well of *us*, and of our *children*, (*upon whom* 1 Cor. 10. 11. *the ends of the world are come*,) as for that dozen of Diſciples to whom 'twas given by *parole*, and with whom the *Depoſitum* was left in *Truſt*. They were the *Witneſſes*, *Overſeers*, and *Executors* in chief; But we the *remoteſt* of the *Legataries* have equal Right with the moſt *Immediate*. For this *Teſtament* (like the *Sun*) is ſo communicated to *All*, that every Chriſtian in *particular* hath a full right unto the *whole*. The reaſon of it is briefly this. The true *intent* of the *Teſtator* was ‖ 1 Tim. 6. 18. to make us ‖ *rich in good works*, rich towards God, and to one another. But I may ſay of *Right* in *ſuch* a *Legacy*, what *Ariſtotle* ſaith of the ſoul of man, that the *whole* is in the *whole*, and the *whole* in every *part* too. Nor is it left (as other *Legacies*) to be accepted, or refuſed, without offence. For what is allowed to be our *priviledge*, is alſo injoyned to be our *duty*. In ſuch a Legacy as this, we are not only *permitted*, but ſtrictly *obliged* to *claim* our *portions*. For ſo run the words, *A new* COMMANDMENT *give I unto you*. His *Command* of our *Acceptance* was one part of the *Gift*;

Gift; and made his *Teſtament* of *force*, not only * *after*, but *before* his death. * Heb. 9. 17.

Sect. 6. Thus we ſee our obligation to fulfil the intent of the *Teſtator*. And to the end we may ſee it, the *will* is *regiſtred* by S. *John* in this *indeleble Record*. It lies upon us as we are Chriſtians, to give a proof unto the world of our *Diſcipleſhip under Chriſt*. Every man of us muſt endeavour (as S. *Paul* exhorts his ſon *Titus*) to *ſhew himſelf a Pattern of good works*. Our *love*, as well as our *moderation*, * *muſt be known unto all men*. Our *light* of love (like the *Sun*) muſt caſt a *glory* round about it, though not to this end, that men may ſee *us*, and glorifie *us*, yet at leaſt to this end, that men may ſee our ‖ *good works*, and glorifie our *Father* which is in heaven. Or *that all men may know we are Chriſts Diſciples*. We muſt not walk after *them*, who *open* their meeting with a *Sermon*, and ſhut it up with a *Surfeit*. But as often as we *begin* with *Acts of Sacrifice*, ſo often ſhould we end in *works of mercy*; very far from being followers either of *Herod*, or the *Iſraelites*, who *ſate down* (like Brutes) *to eat and drink*, and then (like wantons) *roſe up to play*, (Exod. 32. 6.) our way to paſs the time away merrily, muſt not be by a Συμπόσιον, or heatheniſh Feaſt of *good fellowſhip*; but by a Chriſtian ἀγάπη, or *Feaſt of love*. Tit. 2. 7. * Phil. 4. 5. ‖ Matt. 5. 16.

Sect. 7. If we will know what that *means*, we muſt conſult the ſecond Chapter of the Acts of the Apoſtles; where we ſhall find (in the concluſion) that they did not only *continue daily in the Temple*, but they did alſo *break bread from houſe to houſe*. They did injoy their *merry meetings* of love and charity; for ſo it follows in the Text, * *They did eat their meat with gladneſs*, as Act. 2. 46. * *Ibid.*

well as *with ſingleneſs of heart.* From whence I take out this Leſſon, That *Chriſtianity* is not a *ſullen thing*, making every mans life a *continual Lent*, as the Heretick * *Montanus* would fain have had it. There is a difference very ſufficient betwixt the *Church* of a Chriſtian, and a Stoick's *Porch.* But withal let us ruminate on the two Verſes going before, where they had *all things in common*, the rich diſtributing to the poor, (to every man his proportion) *juſt according as they had need.*

* *Illi tres in anno faciunt quadrageſimas, quaſi tres paſſi ſint ſalvatores.* Hieron. in ep. ad Marcellam. fol. 406.

Verſe 44, 45.

Sect. 8. Neither was it upon a ſudden, that charity grew to that *coldneſs* in which we find it. For ‖ *Tertullian* tells us, that (in *his* daies) *they had all things in common, except their wives.*

‖ *Quia animo animâq; miſcemur, nihil de rei communicatione dubitamus. Omnia indiſcreta apud nos ſunt præter uxores.* Tertul. in Apol. cap. 39.

I do not preſs for an *equality*, (I think the Age will not bear it,) I only plead for a *ſimilitude* with what we find was the practice of *better times.* I do not urge our being *liberal beyond our power* (like the Primitive Chriſtians of *Macedonia*,) nor our parting with our *Riches* in exchange for deep *Poverty*, that through our poverty poorer men may grow *Rich*, (as S. *Paul* ſpeaks of our Saviour, *v.* 9.) For when the Age is all *Iron* we cannot hope to find ourſelves of ſuch *golden* Humours, as to admit of being *purged* of ſo much *Droſs.*

2 Cor. 8. 3.

Sect. 9. All I preſs for, is but this, That we will be but as ingenuous as the Heathen Emperour *Severus*; that is, that we will *do* as we would be *done* by, and at leaſt be *liberal** *to our power*; and that we will *ſo ſhew* mercy, as we hope to *find* it. We cannot call any a *Feaſt* of *Love*, where ſome are *drunk*, whilſt ſome are *hungry*, (as it ſeems at ‖ *Corinth* ſome ſuch there were.) A true Feaſt of Love muſt be for *all comers*, as well for

‖ 1 Cor. 11. 21.

for the *poor*, as for the *rich*, or rather for the poor *before* the rich. For mark the words of our Saviour to one who invited him to a Feaſt, *Luk.* 14. *from* v. 12. *to* v. 15. where firſt he adviſeth in the *Negative*; *When thou makeſt a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinſmen nor thy rich Neighbours, leſt they alſo bid thee again, and ſo recompence be made thee.* From whence we learn, That 'tis true* *Courteſie* indeed, to be *afraid* of a *Requital.* He is a *Mercenary* Feaſter, whoſe *Gueſts* are all *Entertainers*, as apt and able as *himſelf.* For one rich man to invite another, is no more in effect, than to make an *exchange* of *good Cheer*; to commute a Dinner for a Supper; and what is that to be eſteem'd, but a more Gentlemanly *Barter?* A buying and ſelling of Entertainments? Our Saviour therefore goes on to the *poſitive* part of his Advice. *When thou makeſt a Feaſt, call the poor, the maim'd, the lame, and the blind*, adding this for a reaſon, *becauſe they cannot recompenſe thee again.* Which is as much as to ſay, that the *nobleſt* motive to our Beneficence ſhould be the *poverty* of the object on which 'tis faſtned, and the greateſt *impoſſibility* of the leaſt *Requital* upon earth. It is always || *more bleſſed to give than to receive*, (as our Saviours words are written in the *Nazarene Goſpel*;) but *then* eſpecially, when we give with an *aſſurance* of not receiving. Yet in *this* caſe alſo, the merciful man is a *Projector*, and driving on his *own intereſt*; beſtowing a *little* here on *earth*, for a *large* Recompence in *Heaven.* For ſo ſaith our Saviour in the next words of that Verſe, (giving the *reaſon* of that *reaſon* he gave before) * *Thou ſhalt be recompenſed at the Reſurrection of the Dead.*

Luke 14. 12.

* Καλὸν τὸ εὐποιεῖν μὴ ἵνα ἀντιπαθῇ, *Ariſtot. Eth. l.* 8. *p.* 816.

Verſe 13.

Verſe 14.

|| Acts 20. 35.

* Verſe 14.

Sect. 10. Here then let us conſider. When God profeſſeth to be our * *Debtor* for all we *give* unto the poor, and gives us his *word* for a || *Repayment*, and *Chriſt* becomes our *ſecurity*, that all we *lend* ſhall be return'd *an hundred fold* into our Boſomes; what kind of reaſon can be imagin'd why one Rich man will lend his money unto another, for *ſix pounds in the hundred*, or *lay it out* in ſome *Trade* (at moſt) for *twenty in the hundred*, rather than * *lend it unto the Lord*, (by *having pity upon the poor*,) or || *lay it out* upon life eternal, whereby he ſhall not only receive *ſix* or *twenty* in the *hundred*, but exceedingly more than an *hundred-fold* the very *Principal?* If we inquire into the reaſon, I am afraid we ſhall find it to be but this, that they cannot eaſily *truſt God*, or *believe* the *Scripture*, or accept of *Chriſt* for their *ſecurity*. Say we therefore to ourſelves, as many of us as are Rich, That if ever we do expect to be * *carried by the Angels into Abrahams Boſom*, we muſt think our ſelves *obliged* to take *Lazarus* into our *own*. Or admit we may be ſaid to be comparatively poor, yet rather than *fail* of being *merciful*, we muſt || *work with our hands the thing that is good, that we may have to give to him that needeth.* S. *Pauls own hands did adminiſter to his neceſſities*; and not only to *his*, but to *theirs alſo that were with him*, Act. 20. 43. The ſtrong ought by their *labour to* * *ſupport the weak*, (v. 35.) Rather than any man ſhould *want*, who is *not able* to *earn* his Bread, he hath a kind of right to eat it in the ſweat of *our brows*. For there is *one ſort* of *poor*, who are an *Honourable Order* and *Rank* of men, as being *Jure Divino*, of *God's immediate* || *Inſtitution*. And our *Lord himſelf*, that * *Sun of righteouſneſs*, when he was *here* in his *Hypogæo*, was pleas'd to make himſelf *free*

* Prov. 19. 17.
* *Ibid.*
|| Luk. 6. 38. Mat. 19. 29.
* Prov. 19. 17.
|| Mat. 13. 45, 6.
* Luk. 16. 22.
|| Eph. 4. 28.
* ὁ ὢν ῥώμη κεχημένον ἴδιόν τι τῶν ἀδυνατούντων ἔχειν, *Philo.* περὶ Δικάσε. p. 557.
|| Deut. 15. 11.
1 Sam. 2. 7.
* Mal. 4. 2.

free of that *Company*; did not think it unbecoming him to be the *head* of that *Order*. For whilst he liv'd, he liv'd on *Almes*, (Luk. 8.3.) the *Foxes* were not so poor, for *they* had *holes*; the *Fowles of the Air* were not so destitute, for *they* had *nests*; but the *Son of man* (said the Son of man himself) *had not where to lay his head*. Mat. 8. 20. And then, when he was *dead*, he was fain to be *buried* upon other folks charges. (*Luk.* 23. 53, 56.) We must not therefore neglect the *Poor*, unless we dare * *reproach our Maker*; or unless we dare despise *that*, which Christ himself in his person was pleas'd to *honour*. The *Infidels* provided, as well for those of their own *Countrey*, as for those of their own *House*. And S *Paul* implyes by the word [|| *especially*,] that *Christians* ought to provide for *Both*, unless they dare be *worse than Infidels*.

* Prov. 14.31. ὁ γὰρ θέμις τὴν πενίαν κολάζεσθαι, ἐλεῖσθαι ἀναγκαῖον. *Philo.* περὶ φιλαν. p. 544.

|| 1 Tim. 5. 8.

Sect. 11. But I am not at an end of my Exhortation. For in vain do rich men conspire, to *refresh the Bowels* of the poor, whilst by envy, or Animosity, or *vexatious Suits at Law*, they do impoverish the Rich too. It is not true *Charity* they shew to *others*, if they nourish *Contention* among *themselves*. Men may be *liberal* to their *Vanities*, bestow a great deal of Riches in *Ostentation* to the *poor*, and yet be still strangers to *Christian charity*, in case they will not *let fall* a Suit at Law, till they are utterly disenabled to *hold it up*. The wise Disciples of * *Pythagoras* would rather quit their own *right* in matter of *Riches*, or *Honour*, or *worldly greatness*, than run the hazard of *breaking peace* in any such carnal considerations.

Philem. 7.

* Δεῖ τῶν καλῶν τὴν κοινωνίαν προτείνοντας, περὶ δὲ χρημάτων, ἢ δόξης, ἤ τινος ἄλλου τῶν ἐκ τῆς θνητῆς συστοιχίας μηδέποτε αὐτοῖς διαφερομένους. *Hierocl.* εἰς τὰ Πυθαγ. ἔπη. p. 61.

Sect. 12.

Sect. 12. Let every one therefore conjure himself, not so much by that *common*, and *civil Interest*, which we have in *one Country*, as by that *common*, and *sacred Interest*, which we have in *one Christ*, that *all* our *Contentions* (from this day forwards) may be swallow'd up in this *one*, who shall shew the greatest *Zeal*, and who shall use the best *endeavours*, to *keep the unity of the Spirit in the Bond of Peace.* Let the saying of St. *James* be ever recurring to our Remembrance, that to *love one another*, as we *love our own selves*, is to *fulfil the Royal Law*, Jam. 2. 8. If Jesus Christ is a *Royal Saviour*, and if his Law is a *Royal Law*, then all true *Christians* must needs be *Royalists*; that is, obedient to the Precepts of *Christ* their *King*.

Eph. 4. 3.

Sect. 13. For as *subjects* to their *Soveraign*, so are *Christians* bound up to the *law* of *Christ*. And as little let us forget that other saying of St. *Paul*, that *by one Spirit we are all baptized into one Body*; *whether* Jewes, *or* Gentiles, *bond or free*, of different Countries, or of the same, *we have been all made to drink into one Spirit**. *We are the Body of Christ, and members in particular*, || *Let there be no Schism in the Body. But whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report*; *if there be any vertue, if there be any praise, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any Bowels and Mercies*, let us resolve, at least to *meditate*, and to *Think on these things. And the very God of Peace sanctifie us wholly*; *that the* whole of each of us, both body, soul, and spirit, may be kept blameless unto the coming of our Lord Jesus Christ.*

1 Cor. 12. 15.

* Verse 27.
|| Verse 25.
Phil. 4. 8.

Chap. 2. v. 1.

* 1 Thes. 5. 23.

Now

Now unto him who is able to keep us from falling, Jude 24.
and to raiſe us when we are down, and to *preſent us* being riſen, *before the preſence of his Glory, with exceeding Joy, To the only wiſe God our Saviour*, even to God the *Father*, who hath created us in *love* by his mighty *power*; to God the *Son*, who hath redeemed us in *love* by his precious *Blood*; to God the *Holy-Ghoſt*, who hath prepared us in *love* by his *ſanctifying Grace*, and thereby given us a *Pledge* of our *future Glory*; to the holy, individual, and Glorious Trinity, three Perſons and one God, be aſcribed by us, and by all the world,

Bleſſing, and Glory, and Honour, and Power, and Wiſdom, and Thanksgiving, from this day forwards for evermore. Rev. 5. 12, 13.

THE END.

UNIVERSITY LIBRARY CAMBRIDGE